THE WOMEN'S INTERNATIONAL QUARTERLY.

JULY, 1913.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

Editorial.

A CALL TO PRAYER FOR THE WOMAN'S MOVEMENT.

As this number goes to press, serious problems are weighing with peculiar urgency upon leaders in the Woman's Movement in several parts of the world, and this burden constitutes an appeal for definite and persevering prayer on the part of all Christian women. We personally may not be involved in circumstances of any special difficulty, but there are vast numbers of women, especially in the Near East, China, and, may an English editor be pardoned for adding, Great Britain, who need wisdom from God at the present time. The claim of their necessity is upon all the great sisterhood of Christian women.

In the Near East peace has been restored. The sorrows of the war have lost their acuteness, but the women of the Balkan States are now facing the problems involved in this new era of the history of their respective nations and the new territories recently conquered. Whatever may be the actual frontiers delimited by the Peace plenipotentiaries, each Balkan State will, without doubt, receive

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a fresh burden of responsibility for the good government and the true progress of great numbers of new subjects. Also, owing to the ravages of the war, as well as in the ordinary course of events, the special duty of educating the rising generation, of building up the new society in Macedonia and Thrace, is bound to devolve largely upon women teachers. Wonderful as have been the achievements of Bulgaria and the other Balkan States during the last few decades, these educators of the rising generation in their new provinces call for our deep sympathy in their great task.

There is a similar need for education, only on a vaster scale, in China. The new Chinese womanhood is battling her way into an entirely new order of things. We hear of feverish longings for intellectual knowledge, of old ways discarded and the crude adaptations of Western customs, and of an extraordinarily responsive attitude wherever Christian gatherings are arranged for women. News has come that during Mr. Sherwood Eddy's recent evangelistic tour in China a special meeting for women students was held at Foochow, for instance, and about 1,000 came. Of these, over 500 signed a card promising to join a Bible Class and study the four Gospels, to pray daily as far as they have knowledge of prayer, and as the truth comes to them to follow it. We need to pray for a great measure of spiritual power to be given to the Christian women now in China, of whatever nationality, profession or rank in society, and for a fresh baptism of the spirit of service upon the Christian women of the West, that we may respond quickly and whole-heartedly to the need of China in the present crisis. Every Christian mission in China could probably use more helpers were they available, and before some organisations, such as the Young Women's Christian Association, there is a tremendous opportunity for wider service.

And the Woman's Movement in Great Britain also claims the earnest sympathy at this time of all Christian women. Those of us who are bewildered at the serious features which have arisen in a certain section of the movement need "to be preserved from a spirit of anger, suspicion and arrogance."

Apart from the personal and local aspect of the matter, the women of Great Britain are indeed set on a hill and

cannot be hid. The British Empire and its dependencies contains whole peoples whose womanhood is, for good or ill, inevitably under their influence. Ill-advised conduct amongst women at the heart of the Empire may be strangely swift to take effect among those at earlier stages of the Woman's Movement over the world of its possessions. "The Woman's Movement in all lands and in all its phases should stand for whatsoever things are true, strong, self-controlled, pure, lovely and gracious, for singleness of purpose, for the righting of wrong, for the defence of the weak, the uplifting of the fallen, for true education, for a high ideal of citizenship, and for the love that never fails. As we pray for these things, let us seek to discover our own responsibility for that in which the Woman's Movement of to-day falls short."*

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THE FIFTH QUADRENNIAL CONFERENCE OF THE WORLD'S YOUNG WOMEN'S CHRISTIAN ASSOCIATION AT STOCKHOLM, JUNE 10th—18th, 1914.

The date of the Fifth Quadrennial Conference of the World's Young Women's Christian Association at Stockholm has been fixed for June 10th—18th, 1914, and a very hearty invitation is extended by the World's Committee to representatives from the Association in every land to be present at this meeting.

The subject chosen for discussion is "The Unfolding of the true plan for Woman in God's purpose for the world," and should draw to Stockholm all who have at heart the desire that women throughout the world should be dedicated to the service of Jesus Christ. A provisional programme will be issued in the early autumn, and the World's Executive Committee would in the meantime ask that the Conference may be made a matter of earnest and continuous prayer, so that the choice of speakers and all the arrangements may be controlled by God the Holy Spirit, and the delegates even now be prepared for the responsibility to which they will be called.

Special plans are being made so that all delegates attending the Conference will have ample opportunity of becoming acquainted with members of the World's Com-

* *Cf.*, "A Call to Prayer with regard to the present situation in the Women's Suffrage Movement," issued by *The Collegium*, April, 1913, and to be obtained from the Secretary, Miss Lucy Gardner, St. Catherine's Hill, Tadworth, Surrey, England.

mittee and with leaders of Association work in different lands. English, French and German will be the official languages of the Conference, as Sweden has most generously waived the right to use Swedish, except at the evening meetings. A registration fee for delegates of five krone (about five shillings) will be asked, which will go towards the expenses of the Conference, and all further details will be published in due course. In view of the far-reaching results of such a Conference, the World's Committee earnestly hopes that each National Committee will realise the importance of sending its full number of delegates to the Stockholm meeting.

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CONTRIBUTORS TO THIS NUMBER.

Miss A. Maude Royden, who has written "The Meaning of the Woman's Movement," is the editor of *The Common Cause*, the official organ of the National Union of Women Suffrage Societies in Great Britain, a very influential non-militant and non-party organisation. As one of the best-known speakers of "The Church League for Woman's Suffrage," she has a place on many platforms, more especially when the religious and ethical aspects of the Woman's Movement are being handled.

The Rev. W. St. Clair Tisdall, D.D., speaks as a missionary of many years' standing under the Church Missionary Society among the Mohammedans of Western India and Persia. His scholarly statement shows the appalling need for a Christian movement on behalf of Moslem womanhood. Work in plenty there may be for woman's welfare in the West, but her need under Islam makes it seem child's play in comparison.

During the past few months China has been in all our minds. The day of special prayer for the rulers and policy of new China, observed so universally on April 27th, will not soon be forgotten. The description of "Women's Aftermath of the Revolution" will therefore be of peculiar interest. The writer is the National General Secretary of the Young Women's Christian Association in China, an American worker, but one who has visited in several parts of England and Scotland as well as attending the last World's Young Women's Christian Association Conference at Berlin in 1910.

The German article in this number is the first of a series bearing upon the World's Young Women's Christian Association Conference at Stockholm in 1914. Scandinavia is not a part of the world well-known in novels or to the ordinary traveller, and we are glad to have been able to arrange for several papers which will enlighten our minds beforehand as to the historical background and religious outlook of our kind hostesses next year. FRÖKEN ELISE RYDBERG is the President of Sundsvale, one of the Associations in the north of Sweden.

In "Des Devoirs des Présidentes d'Unions Chrétiennes de Jeunes Filles" we have the main part of an address which MADAME ARNAUD, the President during the last fifteen years of the Young Women's Christian Association at Bordeaux in France, gave at the National Conference of the French Associations at Nîmes. Her ideals will impress many of our readers, as they impressed profoundly those who heard her speak.

The article on "Frances Willard" is an extended summary by MISS MOINET, a member of the World's Young Women's Christian Association Executive Committee, of a recent biography of the great Temperance leader. We ought to have such sketches of pioneers and leaders of the Woman's Movement from a number of countries, and perhaps this one will encourage other contributors to continue the series. Those who feel diffident about offering an original article may like to study and compile a short biography of some of whom others have written at length.

From MADAME SCHIAVONI, one of the woman leaders of Christian Social Work in Rome, we have an account of a most interesting society, which has undertaken to care for Italian emigrant women and children. So far those who have contributed to our series of papers on the Emigration problem have dealt for the most part with the question of emigration from Europe to North America. In this paper it is rather emigration within Europe, indeed a complicated social question, which is treated. Another article has come from the United States on this same subject, written by MRS. NATALIE COFFIN GREEN, a member of the Young Women's Christian Association Committee which is planning Association effort on such a wise and splendid scale during the Panama Exposition or World's Fair at San Francisco in 1915.

The Meaning of the Woman's Movement.

Miss A. Maude Royden.

It is not easy at this time to see the real meaning of the Woman's Movement, for the dust and din with which it has been surrounded. To those very people to whom, were it understood, the Movement would have the strongest appeal, there is something actually repulsive in its aspect to-day. To clamour and shout for "rights," and by the very means taken to make the clamour louder, to show that no real moral advance is conceived at all, is to convince many of the uninterested, or only mildly interested, that the Woman's Movement is a movement in a very wrong direction, and therefore a movement bound to fail.

But on the other hand there is forced on our notice the fact that the stir and the unrest are not present with us only, but are spreading all over the world. Speaking the other day at a reception in London, Mrs. Chapman Catt, an American lady, who has for two years travelled round the world studying this particular aspect of the world's affairs, told us:—"The 'new woman' is to be found in every country. The uprising of womanhood is everywhere." Everywhere are to be found international gatherings of women, from the Quadrennial Conference of the World's Young Women's Christian Association, at Stockholm, in June, 1914, to discuss the Woman's Movement from the religious standpoint, to the International Suffrage Alliance which gathers representatives from twenty-nine countries this June in Buda-Pesth. "The new woman is everywhere."

What does it all mean? The hasty instinct to set it all down to the innate perversity of some over-excited women falters before these ranks on ranks of women in all countries, in the East as in the West, all seeking for something hardly formulated yet, "no longer content to be carried in a sedan-chair, but asking where they are being carried, and why."

There are, inevitably, many sides to, and many ways of, looking at the Woman's Movement, according to the

country and the civilisation in which one happens to study it. But there are some aspirations, two, at least, which inspire it everywhere. *They are the desire to develop all the latent possibilities of womanhood, and the desire to use the powers thus developed in service.*

Everywhere the feeling is growing that women have powers which they have not had the chance of developing. The education of girls and the higher education of women, has produced this feeling in Great Britain. It was bound to produce it. As long as women had no chance of competing with their brothers in learning, they might be persuaded that they could not learn. Dorothea Brooke, in "Middlemarch," received with meekness the assurance that "women could not understand Political Economy," Maggie Tulliver with depression, if not quite with meekness, the dictum that girls' brains moved more quickly than boys', but could never aspire to their solid intellectual achievements. Ruskin lays it down that women cannot understand theology. Even so great a pioneer as Miss Emily Davies, the champion of women's education, could plead for their right to practise medicine without prejudice to the superior right of men to "specialise" in the higher branches of knowledge, because "no one claimed that women could do that!" All this might be submissively believed as long as women were not allowed to try. But when they were allowed, they found these assurances melt before them. The advice of Dean Swift to a lady of the eighteenth century, that she might learn Latin without harm to her modesty, since she could never write Latin prose as well as a sixth form boy at Eton, looks a little foolish in view of Miss Philippa Fawcett "above the Senior Wrangler" at Cambridge. And what is true of women in the world of pure intellect is no less true of them in other departments. Women have learned that they have powers of leadership, organisation, administration, which had been unsuspected. They begin to chafe against other restrictions hitherto held to be final. So many have proved false: how many may yet prove so?

Nothing can give more pain—and from pain comes unrest—than the suppression of power. To deny to any human being the right to develop her powers is not to leave her where she was. It is not simply to *deny*. It is an active source of pain. Physically this is obvious, for no

one would expect anything but pain and unrest from a person who had an arm tied behind him, or a leg he might never walk with. To be sure if the thing is done early enough the atrophy may be complete. Probably a Chinese lady whose feet were bound in infancy suffered not greatly when of mature years. But, on the whole, it may be taken for granted that to cripple oneself physically is to suffer. And the pain is not less when the suppression is of spiritual or intellectual powers. An artist forbidden to paint, or a poet to sing, must suffer more deeply, but not differently, from the woman who has capacities she may not use. It is not so long ago that it was held to be indecent for a woman to be a public speaker. But experience has taught us that women can speak exceedingly well. Can the gift of eloquence be suppressed and no harm come to the spirit? Others have gifts for organisation and leadership. If they are denied scope, merely because such gifts are thought more suitable to a man, the possessor must suffer that sense of baffled power which in all but the finest natures is embittering, and to all, however fine, brings pain.

It is from the gradual realisation of unsuspected powers and the struggle necessary to break down restrictions that have no longer any justification, that has arisen some of the "dust and din" so naturally deplored by many who, but for this, would be the first to welcome the Woman's Movement. It is well to remember that the unrest, and even the bitterness and the mistakes, are not without their hopeful meaning. They are a sign that power is there. No one is stirred up to resent a limitation which restricts no real power. It is, after all, because women have more gifts and greater possibilities than was supposed, that they are in rebellion against restriction. They will make mistakes, no doubt, but so does everyone who is human. But it is, after all, the wish to carry out the teaching of the parable of the talents that is leading the Woman's Movement now.

Our Lord taught us that it was a sin to neglect the gifts of God to us. He did not say that certain gifts might be used if they were suitable to one's class or race sex: He said *all* were to be used. And Christians believe that all, however unusual, were given by God. If a woman has the brain of a statesman, or the intellect of a philosopher, she must use these gifts; and so the Church of Christ has given us a Catherine of Siena, a Joan of Arc, a Theresa of Spain,

and, in more modern times, a Florence Nightingale, a Josephine Butler, a Charlotte Brontë. But it is not sufficiently remembered, perhaps, that the warning in the parable of the talent was not addressed to people like these, it was addressed to the ordinary person. Our Lord seems to have thought that the genius was very likely to be inspired with a deep sense of responsibility for his genius: He knew that those of us who are not geniuses—who have only one uninteresting little talent—are the ones who are likely to think they may be lazy about it. And women who have no striking or extraordinary gift of genius are apt to make a positive virtue out of their refusal to shoulder any responsibility at all. They say complacently: "*We* cannot lead, or speak, or write, so we need only attend to our own affairs," and they label this humility!

Against such shirking of responsibility the Woman's Movement is a protest. It is an insistence on the use of even one talent, as well as the use of ten.

This brings me to the second point in my conception of the Movement. It sounds, at first sight, perhaps a selfish thing to demand the right to develop freely, but it is not so when it is inspired by the conviction that such development is necessary for the best kind of service. If God has given us any gift, He must have given it for a purpose; that purpose is the service of humanity. And we are to serve, whether with all the gifts of St. Catherine of Siena, or the one gift that is the share of most of us. Women, *as women*, have a gift of their own, for lack of the full use of which the world is suffering now. The point of view from which a woman looks at life is different from a man's in some respects. That difference—which is not an antagonism—should be expressed in building up our civilization, or it will be the poorer and less human. What would Our Lord condemn in our civilization as it is? Many things; but perhaps first our reckless cruelty to life, and our double standard of morals. The first is written large in every slum and sweating-den, where mothers are overworked and children neglected, because we have not cared enough for that most sacred thing in all the world—human life. The second has brought about cruelties so unspeakable that all the world rang with them last year. But the cruelties will go on, whatever laws we pass, so long as the double standard exists.

Here is a responsibility for women. Women, who sacrifice much and risk all to bring life into the world, have, for that reason, a deep sense of the sacredness of life. That sense is not the gift of genius, the talent of a few. It is the common heritage of all women, above all of women who are mothers. On them, then, lies the deep responsibility of moulding our civilization to a finer sense of this sanctity. If they do not do it, it will remain undone.

Again, the canker of vice has eaten into the very heart of the race. Women as women—not the exceptional women, but the ordinary ones—must make the double standard of morals as impossible to our civilization as it has always been to the mind of Christ. Here again is a great responsibility. To fulfil it, knowledge and sanity are required as well as devotion and zeal. If women are asking for wider opportunities, it is because in each they see scope for service. If they desire to develop *all* their gifts, it is because they believe that so they will be finer instruments. They do not believe that any gift, however unusual in a woman, was given them by mistake, or given them for nothing. They realize that every gift, however small, however ordinary, is too precious to be wasted.

At bottom, this Woman's Movement, in spite of all mistakes and all uglinesses, is a noble thing. It is a revolt against a low standard and a cramped ideal. It is an assertion that "every good thing and every perfect thing cometh from above."

Selected References for further study:—

The Response of Woman to her Call to-day. By Rev. A. W. Robinson, D.D. Longmans, Green & Co. London. 1913. Price, 6d. net.

Introductory Studies on the Woman's Movement (especially Studies III. and IV.). Published by the Student Christian Movement, 93, Chancery Lane, London, W.C. Price, 2d. [*See Reviews of Books, p. 244*].

The Ethical Aspect of the Woman's Movement. By Miss A. Maude Royden, one of the addresses on "The Religious Aspect of the Woman's Movement," delivered at the Queen's Hall, London, June 19th, 1912. Published by the Collegium, St. Catherine's Hill, Tadworth, Surrey. Price, 7d. post free.

Woman's Position Under Muhammadan Law.

By Dr. W. St. Clair Tisdall.

Islâmic religious law, with respect to the position and treatment of women, is based entirely upon Muhammad's own method of regarding them. What this is may be learnt from the Qur'ân itself, from his biographers, and from the traditions. As Muslims believe him to be the Seal of the Prophets, the Best of Men, God's final Messenger, and the person for whose sake the world itself was created, it is clear that his conduct towards women must remain for all true Muslims the perfect model of what theirs should be. There is only one point in which this does not hold, *viz.*, the special privileges which, he asserted, God had granted him in reference to matrimonial matters. Regarding these the less said the better, for 'Āyishah summed them* up more forcibly and truthfully than our readers would care to have stated to them in plain language. But among these privileges was included the right to marry as many women as he pleased. Other Muslims are limited to having not more than four legal wives at a time, with practically an all but unlimited facility for divorcing them and marrying others. Slave girls are not reckoned, of course, as legal wives, and servile concubinage is legalised by several texts of the Qur'ân and by Muhammad's own conduct.

Muhammad's mental attitude towards women was one of contempt, occasionally mingled with pity. In one tradition† he speaks of woman as "a shameful thing" which should be covered up. The Arabic word he used (*'aurat*) has hence come to be employed in Urdû and Turkish as a very common appellation of the sex. He declared that woman was made out of a rib which was crooked, and that if one tried to straighten such a rib he would break it, whereas, if he left it alone, it would remain crooked. Yet he speaks of "believing women" being in Paradise. "If a woman prays five times a day, and keeps the Fast, and is chaste, and obeys her husband, then she will assuredly enter Paradise by whatever gate she wishes."

* "Mishkâtu'l Masâbîh," p. 273. † *Op. cit.*, p. 261.

It is true that Muhammad in some respects altered woman's position among the Arabs for the better. But at the same time he imposed upon his followers, not only in Arabia but in more civilised countries for all future ages, the condition of things which seemed to him desirable in Arabia in the seventh century. "Reunion of husbands and wives is emphatically *not* among the promised joys of the Muslim Paradise, nor do the advantages in this life—to the husband of cencentrated domestic affection and to the children of prolonged maternal care—appear to have impressed themselves at all adequately on the mind of the Prophet. Muhammad's own monogamous connexion with Khadîjah, maintained for some ten years—in fact, till her death—may perhaps be cited as an example to the contrary; but the circumstances were altogether exceptional. He was pecuniarily dependent upon her, and, instead of taking her to his home, was received by her in what is spoken of as her house, but was probably her father's. According to his lights, and according to the special needs of his time and country, he was a very earnest champion of women's rights; but the ideal for which he strove was merely that of enabling freeborn women to pursue under more tolerable conditions the only vocation then open to them, that of child-bearers and child-sucklers; with some slight measure of freedom in choosing their employers, some protection against gross tyranny, some reasonable notice before dismissal, and above all with a substantial pecuniary equivalent for the sacrifices demand of them. He found them, at least in some tribes, the property of their male kinsmen, to be used, sold, or let to hire like other chattels. He left them (at least as his precepts were understood by the Hanifite school) possessed of full legal personality, capable of acquiring property and contracting on their own account, and, conversely, amenable to the general criminal law, but with their rights of inheritance on the one hand and their punishments on the other restricted, in most cases, to one-half of those provided for males."* A wife's share of what property her husband leaves may, however, in some cases, be only a thirty-second part of the property, or even one forty-eighth.†

* "Anglo-Muhammadan Law." By Sir Roland Knyvet Wilson. Fourth edition, pp. 57, 58.

† *Op. cit.*, p. 69.

Should a wife be in any way disobedient to her husband, the remedy, according to the Qur'ân, is in his own hands: for in Sûrah IV., 38, written near the end of Muhammad's life, the rule is thus laid down: "Those women whose refractoriness ye fear, warn them, and leave them in the bedchambers, and beat them." Tradition explains, however, that a wife must not be struck in the face. Should the husband desire to inflict more severe punishment, he can always have recourse to divorce.

The effect of the Muhammadan law of Divorce is that, practically, marriage is a contract of service, in which the husband is the employer. He can dispense with this service, if he pleases, but must then pay three lunar months' wages, that is to say maintenance allowance. If he decides to do this, the woman has no legal ground for complaint. The latter, on the other hand, is bound under penalties to perform her part of the contract, nor is her master obliged to release her from it, should she desire. He *may* do so if he chooses, *i.e.*, he may grant her a divorce. The only remedy which Muhammadan law has devised is a very imperfect one. Before the marriage takes place, the wife's male kindred may stipulate that the husband may not take a second wife during her lifetime, or that she shall have a right to a divorce if he does, and that, should her husband divorce her and take another wife, he must pay her a very considerable sum, supposed to be the dowry she has brought him. This stipulation may prevent a wife from being divorced, though in Muhammadan law a stipulation in the marriage agreement that the wife should never be divorced would be null and void.*

Among the Sunnîs there are four great sects, each of which has its own legal code differing in some respects from the others. These codes are those of Abû Hanifah, Malik ibn Anas, Muhammadu'sh Shâfi'i, and Ahmad ibn Hanbal. The Shî'ites, of course, have their own code. Among the latter "temporary marriages" (*mut'ah*) are legal, and are celebrated by the Mullâs with religious ceremonies. The Sunnîs now declare such "marriages" illegal, though it is unquestionable that Muhammad sanctioned them, at least for some time. According to the Hanifite code, if a girl has become adult without having been given in marriage by her father, she may choose a husband for herself, but

*Op. cit., pp. 61, 62.

the Shâfi'ite code denies the legality of this. The Sunnî traditions say that a maiden must not be married without her own consent, but lays it down that this consent is held to be given if she remains silent. How valueless the privilege thus conferred upon girls *in words* really is may be readily understood when we add that a girl may be given in marriage at the age of *seven years*, and taken to live with her husband when she is nine years old. This is the rule because Muhammad acted thus with 'Âyishah at those ages. She entered on a wife's duties when still playing with dolls and winged horses.*

Polygamy is still one of the worst evils of every Muhammadan land. Inseparable from it is divorce. All honest books which deal with the Islâmic East abound in details of the terrible effects produced by these twin evils, both of which are in full conformity with Islâm, and which cannot be put down as long as that religion prevails. As an example of how the system works, let us take a few passages from an article in the "Moslem World"† entitled "The Sorrow of Egypt."

"Latifâh of B——, in her nineteenth year, has been divorced four times. Ibrâhîm Effendî, a youth of twenty-seven in this city, has been married thirteen times. Another youth, when reproved for taking a twenty-eighth wife, replied, 'And why should I not, when my father divorced thirty-eight?' . . . A prominent Muslim makes the statement that not more than five per cent. of Egyptian wives escape divorce. . . . This legalised immorality, which the law of Islâm permits and the example of Muhammad doubly sanctions, was introduced into the Nile Valley by Muslim domination, and is to-day, by its degradation of womanhood, the most serious problem of missions, as it is also the greatest barrier to progress." It is said that ninety out of every hundred Muslim children born in Egypt die when quite young. Talbot Kelly writes thus: "One cannot, therefore, hope for much improvement in a race whose mothers, usually married far too young, are raised but little above the beasts, and possess neither the ability nor the inclination to train their children properly."

In Islâm itself there is absolutely no hope for women's redemption from the fearful state of ignorance, degradation and misery which arise from this attitude of the religious

* "Mishkâtu 'l Masâbîh, pp. 262, 272. † Jan., 1913, pp. 64-66.

law. A few Muslims who have received a good European education have been immensely impressed with the necessity of trying to heal these great "open sores" of the Islâmic world. At the same time, being convinced of the impossibility of doing anything openly against the teaching of the Qur'ân, they have felt it necessary to endeavour to prove that the reforms which they advocate are in accordance with Islâm in its purity. The shifts to which they have been driven in order to do this are pitiable. In India the Neo-Muhammadans have claimed to revive the Mu'tazalite sect of Al Ma'mûn's time, and to induce people to believe that these Rationalists were the only true and orthodox Muslims. Mr. Amîr'Alî asserts that the beginning of the fourth Sûrah teaches monogamy to be the law of Islâm, whereas all others but his small modern party have always held that it sanctions four wives at a time. When we enquire what the old Mu'tazalites thought of the matter, Al Ma'mûn's conduct gives a decisive answer: for he not only approved of polygamy but wished to legalise *mut'ah* marriages.

Christians must, however, welcome every attempt to raise woman's position among Muslims, though they feel certain that nothing but the Gospel of Christ will do it effectually. Hence we rejoice at such efforts as those which the late Kâsim Amîn in Egypt made in his book, which has been translated from Arabic into Russian under the title of "Novaya Zhenshchina" ("The New Woman"). The picture he draws of woman's position under Islâm in Egypt is a sad one, and he admits that the religious law sanctions the state of things he denounces. "I do not see," he says,* "what is to prevent a man from indulging in having several wives, from marrying a fresh one every day and then the next day divorcing her, from imprisoning his wives, daughters, sisters, mother, and indeed his grandmother, if he pleases." He quotes the late Muftî Muhammad 'Abdu's protest against the existent state of things. We quote it here because it shows that it is not Christian Missionaries alone who testify to the degradation and misery caused by Muslim polygamy. "I raise my voice," says the Muftî,† "in lamentation over the great number of women whom paupers collect in their household. One man often has four, three, or two wives, whom he cannot support,

* P. 117. † P. 113.

and he is constantly groaning over expenses and other marital obligations. He is unwilling to divorce even one of them. Ever more and more deeply does the injury penetrate into themselves and their children. Neither he nor they can fulfil the ordinances of Allâh. The harm that results from all this to the religion and the nation is not a secret to anyone." Here we see that the only cure the Muftî can suggest is divorce, even a greater wrong to the unfortunate wives than their original marriage itself. Kâsim Amîn too urges divorce, showing that, by Mâlikî law, it is encouraged when the husband is either unable or unwilling to maintain his wives properly. He points out* that the education now being very gradually rendered possible for Egyptian women and girls is needed, unless the men are content to regard as indifferent things honour and dishonour, poverty and wealth, freedom and slavery, knowledge and ignorance, virtue and vice. He shows what freedom women enjoy in Europe and America, and says :† "If the Egyptians desire to improve their condition, they must begin at the beginning. They must become convinced that there is no hope of becoming a living nation, enjoying influence among the great nations, and of gaining a place in the civilised world, until their homes and families are in a condition to form a fitting centre for the training of people possessed of those qualities from which success may be hoped for. There is no hope that their homes and families will become a fitting centre until the women receive education and participate in their husbands' thoughts, hopes and sorrows, even if they cannot take part in all their business affairs."

Nothing but Christianity has ever succeeded in giving woman her rightful place in the family, the State, the world. But it is encouraging to perceive that enlightened Muslims, through contact with Western ideas, are becoming alive to the need of a great change in the position of their wives and daughters, and are seeking for a remedy. Education is needed, but, if it be not a truly Christian education, the evils from which the Islâmic world has for so many ages been suffering will certainly not be averted thereby. All this constitutes a strong plea for Zenana Mission work and other methods of evangelising Muslim womanhood, and bringing the "Light of the World" into their darkened hearts and lives.

* P. 117. † P. 112.

Women's Aftermath of the Chinese Revolution.

Miss A. Estelle Paddock.

THE social and political status of women in China prior to the Revolution of 1911 may be summed up in an expression of the Shanghai Press of October 18th, 1912:—"The women of China—one time unrecognized."

Since 1900 the fruits of missionary educational work for women have been manifest in an increasing number of educational institutions for women, and in much public speech and writing concerning the *necessity* of education for Chinese women ere the nation can take its place among modern civilizations. Chinese men returning from Western lands have neglected no opportunity to voice opinion favourable to the education of women, while carefully guarding the choice of subjects to be chosen for women students.

More recently long speeches, deploring extravagance of dress and excess of amusements among women, have been favourite entertainments in the theatres, where some favourite actor, usually in the *rôle* of a woman, aroused the people to thoughtfulness on social questions. The modern play, with crude scenery, introducing Western men and customs, is fast taking the place of the "historic play" of the ancients. In every playhouse women form a considerable part of the audience.

The establishment of a wholly new social order for women is apparent to the experienced observer. That the order is not defined, that it will be subject to much modification, that the form evidenced to-day will be rejected to-morrow awakens no wonder. There is, however, no voice in China to forbid the new life to the women of old China.

The line of development would point not so much to scholastic attainment for Chinese women as to some such innovation as will give the women of China a knowledge of the modern home life and the training of children. The new woman of China is expected to teach the youth of China to become promoters of modern thought, to carry

this thought to the remoter provinces, to the innumerable villages. The place of pedagogue formerly held by man is being surrendered to young women, not that women are as yet employed in teaching older boys, but they hold full place in the rapidly-increasing number of kindergartens—they hold all but a few posts in schools for girls, and are themselves establishing schools for both boys and girls.

It is not to education alone that women are now turning. The fire of patriotism that swept over China in the fall of 1911 burned no less brightly in the hearts of women than in the souls of the sons of China. Women quickly adopted an emancipated (if unbecoming) head-dress. They hastened to the seat of war, drilled for camp life, to act as spies, to throw bombs, to nurse in Red Cross hospitals, and no man said them nay.

The spirit of patriotism thus awakened is to-day seeking expression. In several cities Schools of Law are established for young women. Various societies to promote the Government exist among women. They are considering any and all questions that are being raised in Western lands as well as the immediate difficulties peculiar to China.

Suffragists are rapidly becoming a factor in the life of China. Not only in port cities but as far inland as Kaifengfu in Honan province they are conducting campaigns of enlightenment. They are organized into a National League with its headquarters at Peking. Diverse as are the objects of the suffragists, they unite in an earnest desire to share in the responsibilities as well as the privileges of new China. They represent a class of women who have been closely associated with the revolutionary propaganda. The publicity of their programme is not yet popular. It cannot be said that women in the greater part of China are able yet to grasp the implicates of suffrage, much less are they able intelligently to seek reform. But all women are feeling strange impulses that make possible everywhere a hearing for anyone who can teach. On a recent railway journey in the heart of China, I had a conversation with two bound-footed "average" women, who a few years ago would not have been travelling at all, for there was then no railroad. After exchanging the conventional questions and replies, they began to enquire about the poor people of America, saying they had heard there were there no poor. They were able not only to talk of

the Government Girls' Schools in Tientsin, but had visited them. Neither could read or write. They talked of marriage customs in Western lands. When the religion of Jesus Christ was mentioned, they had heard of Christ, but they themselves worshipped neither Christ nor idols. The jewels the ladies wore were set in gold, engraved not with the symbolic characters of the Chinese, but in the unmeaning symbols of our alphabet, S, T, B, Y, etc.

New forms of marriage ceremony are used in the weddings of to-day; what before the Revolution was an innovation is now the accepted procedure. Spoken and written vows are exchanged, an address by some friend of the new customs, Western music, the wedding march, the wedding veil are the usual features of weddings. In contrast to the old types of wedding, the new is an emancipation for women. (All of this applies, of course, to the non-Christian wedding ceremony.) Closely related to these new forms are the growing courtesy of husband to wife, their appearance in public together without exciting comment, and an ease and decorum of manner in the associations of men and women that all the restrictions of the centuries have not spoiled.

With the acceptance of an educational standard for women, the pressing question of home sanitation is receiving attention, and it will follow as surely as mother-love seeks to protect its offspring that the homes of China will improve in this matter. The message of home sanitation will be carried from Chinese to Chinese, and be accepted where the *example* of the Western peoples has had no power.

In matters of religion, women are slower than men to throw off superstition; indeed, it is the men who are leading in the endeavour to free women from degrading and enslaving customs of idolatry. Men who acknowledge no God have been powerless to keep their wives from bending their infant sons in prostration before dusty idols. In Canton it is the new police who, deciding against girl slavery, have gathered from the streets, from brothels, and from nunneries six hundred young girls, have placed them in an educational institution, and because of their efficiency have chosen all *Christian* women teachers to develop these outcasts. In Wauchang certain Buddhist nuns, who, it may be said, represent often a class of women who have

earnestly sought for truth by self-denial, flagellations, and fastings, have given their nunnery to be used as a day school, and themselves are under instruction to become Biblewomen.

Men and women everywhere agree that China needs a moral standard. One of the gravest crises to be met before the new moral standard is established is the fate of concubinage. Eastern in conception, Eastern in universality, it lies with the newly-educated women of China to decide whether the crushing sorrow and degradation of the custom shall blight new China; the educated woman of China will decide its future. Free from this burden, the heart of the woman of China, more especially the woman of wealth and influence, will be free to study her responsibilities for the life of the nation. Her dormant sympathies released from this agony and her undoubted ability will respond to the cry of the oppressed in her own borders—and beyond.

Women at present have no place in the business world —but since the Revolution a number of bright women have accepted posts as secretaries and typists. The Red Cross movement will lead to women coming to their own as nurses in general, as well as in women's hospitals.

The future one dares not predict. But that the women of China must have the teachings of Christ—or the *world* bear the punishment of our neglect—is beyond question. The teachings of the Bible are being sought by the educated women of China—a six weeks' course of Bible study was launched by the Young Women's Christian Association of Canton, and forty women responded and listened to the teaching. Among these were Government schoolgirls, and of their number several accepted Christ, and after publicly confessing Him joined the Church.

In Shanghai the city Young Women's Christian Association, with a membership of 275, has a Bible study enrolment of 226; seven-eighths of these are students in non-Christian schools. From other cities, where workers are few or not to be found, the same opportunity is reported. The prayers of faithful missionaries and home workers are answered. The people listen, they thirst. Shall the young women of Christendom not minister? Then shall the aftermath of the Revolution be "CHINESE WOMEN FOR CHRIST!

Schweden in Europa.

EINE STUDIE AUS RELIGIÖSEM GESICHTSPUNKTE.

Von Elise Rydberg.

Um die mittelschwedischen Seen, den Mälar, den Wätter, und den Väner, entstand im Dunkel der Sage das Reich, das jetzt den Namen Schweden führt. Noch ehe die grosse germanische Völkerwanderung ihre Volkswogen über unsern Weltteil warfen, um die Zeit zu schaffen, die man das Mittelalter nennt, gab es einen angehenden Germanenstaat in dem mittleren Teil des Landes der Svear. Bis auf die Römerzeit müssen wir zurückgehen, um den Staat erwachsen zu sehen. Tacitus spricht von „den Gesellschaften der Svioner, mächtig durch Waffen und Schiff." Schweden wird wohl das älteste Reich des gegenwärtigen Europas sein und man soll dessen eingedenk sein, dass dieses Reich nie von einem fremden Volk erobert worden ist, nie das Joch der Fremdherrschaft getragen hat.

Die Verhältnisse waren keineswegs der Entwicklung des schwedischen Staates günstig. Wald und Wasser gaben der Landschaft ihr Gepräge, der Fluss ging seinen ruhigen Gang durch Gegenden, die nur spärlich von Menschenwohnungen belebt wurden. Weit war der Weg zwischen den Nachbarn in diesem weiten Lande. Die Menschen brauchten sich nicht zu drängen. Man lebte für sich, und gar wenig von dem Leben, das sich ausserhalb der Grenzen bewegte, drang in das ferne Land der Svear und Götar. So etwas hemmt die Entwicklung. Aber es schafft doch sonderartige Züge, von denen sich der Volksgeist nie befreien kann, ein selbständiges Gemüt, das immer als Bodensatz in der schwedischen Gemütsart liegen wird, Züge, die als verborgene Instinkte liegen, welche mit ungebrochener Macht hervortreten werden, wenn im Leben des Volkes das Tiefste berührt wird. Dieses kann vielleicht Rätsel in der Geschichte unseres Volkes lösen.

Im Westen wurden wir von Wäldern und feindlichen Nachbarn, den Dänen, eingeschlossen, im Süden ebenso. Wollten wir hinaus, mussten wir ostwärts gehen. Dort gab es wenig Bildungssamen, die das Wachstum der jungen Kräfte befordern könnten, aber Land genug um ihnen Platz zu bereiten. Also empfängt der Osten die meisten

schwedischen Scharen zu der Vikingerzeit, und der Osten führt die skandinavischen Völker zum ersten Mal in die Weltgeschichte ein. Die Gründung des russischen Staates von schwedischen Vikingern ist die bemerkenswerteste Spur dieser schwedischen Kraftentwicklung, aus politischem Gesichtspunkt betrachtet. Das Zusammentreffen der Schweden mit dem Christentum ist die nächste Spur, und dies ist zweifelsohne das Bedeutendste, was der Nation begegnet ist.

Das Volk Karls des Grossen hat das Evangelium Christi nach dem Norden im 9. Jahrhundert geführt. Später als andere Germanen nahmen die nordischen Stammverwandten den christlichen Glauben an, eine natürliche Folge der entfernten Lage, und das schwedische Volk später als die übrigen Skandinavier. Erst im 13. Jahrhundert hat Schweden als Nation das Christentum angenommen.

Welche sind die Gründe dieses langsamen Verbreitens in einem so wenig zahlreichen Volke? Wir können vielleicht antworten: teils die geographischen Verhältnisse, teils der Volkscharakter.

In den isländischen Sagen finden wir von der berühmten Schlacht bei Svolder charakteristische Aussprüche über die drei nordischen Völker, die an diesem Streit teilnahmen. „Besser wäre es für die Svear zu Hause zu sitzen und die Opferschalen zu lecken," ruft König Olav Tryggvesson aus, als er das Schiff des Häuptlings der Svear nähern sieht. Da hat er einen Zug im schwedischen Volksgemüt getroffen, schon zu der Zeit fertig. Eine in sich gekehrte Gemütsart mit gewaltsamen Ausbrüchen ungezügelter Kraft, Schwermut, aber mit unerwarteten Ausbrüchen ungehemmter Begierden — das ist die eine Seite; aber vor allem eine Unterströmung starker Hingebung in die Mächte, die, wie man glaubte, die Geschicke des Volkes leiteten. Nicht ohne Grund fand man den bedeutendsten Tempel des Nordens zu Uppsala.

Und noch einen Zug des Volkscharakters. Hätten wir einen König gehabt, der gleich König Olav in Norwegen das Christentum eingekämpft hätte, hätten wir ihn vom Throne geworfen. Toleranz ist dem Schweden angeboren. Dieser Zug ist auch in der schwedischen Gemütsart lebend geblieben. Möglicherweise fällt er einem Volke aus den grossen Wäldern und dem Lande der öden Gegenden natürlich.

An der sehr mühsamen Arbeit, Schweden fürs Christentum zu gewinnen, nahm das anglosächsische Volk den tätigsten Teil. Keinem Volke verdanken wir so viel wie demjenigen das uns Sankt Sigfrid, Sankt David Eskil geschenkt hat. Und da wir unseren Platz in der christlichen Welt einnehmen, wandern wir, von dem milden Scheine der Märtyrerglorie dieser Heiligen beleuchtet, zum Siege für Christi Glauben.

Vielleicht war das langsame Heranwachsen des Christentums der Anlass dazu, dass das christliche Leben des schwedischen Volkes die reichsten Früchte nach auswärts trugen. Kaum hat das Christentum den schwedischen Staat erobert, als dieser ein missionierenden Staat wird. Noch einmal geht der Weg ostwärts, und noch einmal gibt er ein bemerkenswertes Resultat. Bauten wir auf unserer ersten Fahrt eine Gesellschaft auf politischem Grunde auf, den grossen Riesen, den russischen Staat, mauerten wir jetzt einen Schutz gegen dessen Barbarei auf durch das Bekehren von Finland. Es sind die 12., 13. und 14. Jahrhunderte und Männer wie Sankt Erik, der König der Svear und der Schutzheilige von Schweden, der Staatsmann Birger Jarl und der treue Marschall Torgils Knutsson, die ihre Namen mit dieser europäischen Tat verknüpft haben.

Ich sage europäisch. Wäre nicht der Schwede damals ostwärts gegangen, und hätte er nicht Gottes lebendiges Wort durch die römische Kirche mit sich geführt, wären die Slaven westwärts mit dem griechisch-katholischen Glauben gegangen. Dies öffnet nicht geahnte Aussichten auf unsere Zeit. Und hätten nicht schwedische Christen durch dieses Werk den Plan zu einer Baltischen Macht entworfen, hätte nie die grösste weltgeschichtliche Aufgabe Schwedens ausgeführt werden können, die Rettung der Reformation. Ohne eine Baltische Macht hätte das nie geschehen können. Die Eroberung und das Bekehren von Finland ist der grösste politische und religiöse Einsatz unseres Mittelalters in die Entwicklung Europas.

Aber das religiöse Leben in Schweden trug auch andere Früchte. Es erzeugte die berühmteste und geistreichste Frau des Nordens, die Heilige Birgitta. Ob irgend eine nicht königliche Persönlichkeit tiefere Spuren in dem religiösen Leben in Europa hinterlassen als diese schwedische Hausfrau, kann wohl bezweifelt werden. Das Kloster zu Wadstena, ihre Schöpfung, wurde sozusagen die erste

Hochschule im Norden, und der Träger der nordischen christlichen Kultur der ganzen Zeit. So tief drückte sie ihrer Mitwelt im Norden ihr Gepräge auf, dass jene Zeit kirchengeschichtlich die Birgittinerzeit genannt werden kann. Welche Samen in jener Zeit gesät wurden, um dem Leben Wuchs zu geben, das die Reformation den Völkern des Nordens geben würde, versteht vielleicht unsere Zeit am besten.

So bricht die neuere Zeit ein. Die Geschichte der Mitwelt kann wohl kaum bemerkenswertere Ereignisse aufweisen als diejenigen, die jene Zeit der schwedischen Nation brachte. Das Sammeln des Staates auf dem Grunde des Erbreiches durch die Zersplitterung der Kalmarischen Union; die innere Umgestaltung desselben „von oben bis unten" wie einer unserer Dichter es nennt; und vor allem die Wiedergeburt des religiösen Lebens durch die Reformation — da haben wir Schwedens Geschichte unter dessen ausserordentlichem Monarchen, dem Landesvater Gustav Wasa.

Beim Einführen der Reformation in Schweden springt ein Zug sogleich in die Augen. Das Volk, das vier Jahrhunderte brauchte, um das Christentum anzunehmen, brauchte kein ganzes Jahrhundert für eine solche Umwälzung seines geistigen Lebens, die die neuen Wahrheiten bedeuteten. Dies zeugt davon, dass das Neue zu dem schwedischen Gemüt passte. Die Reformation in ihrer lutherischen Form gab dem Schweden eben das was er nötig hatte, nahm es auch Zeit, ehe das Wort in die Seele des Bauernstands drang.

Früher als irgend ein anderes Volk brachen wir mit dem Papst. Schon im Jahre 1524 brach Gustav Wasa die Verbindungen mit Rom ab, zehn Jahre vor demselben Ereignis unter der Regierung Heinrichs VIII. in England.

Im Jahre 1527 war der schwedische Staat bereit, zwar in erster Linie auf dem Befehle seines Königs, den neuen Glauben anzunehmen. Früher wurde dieser von keiner Nation als Ganzes in Europa angenommen. Als Leiter der Reformation scheint die schwedische Nation ihren Platz am Anfang der neuen Zeit einzunehmen. Zwar rangen König und Volk mit einander unter dem kühnen Neugestalter Gustav Wasa, zwar erreichten die Wellen der katholischen Reaktion auch unser Land und brachten Verwirrung in das neuerbaute Werk durch den wankelmütigen Aestheten Johann III., den Sohn Gustavs, und der Jesuiten-

könig Sigismund strengte sich an, das Werk seines Grossvaters umzustürzen. Aber da zeigte die Reformation ihre Macht über schwedische Herzen bei der denkwürdigen Versammlung zu Uppsala 1593. Von dem jüngsten Sohn des Königs Gustav, dem Herzog Karl, dem Vater Gustav Adolphs des Zweiten geführt, werfen die Schweden den Katholizismus zurück, und „Schweden ist ein Mann geworden, und alle haben wir einen Gott," wie der Vorsitzende in einem Augenblick der Begeisterung nach diesem grossen Entschluss ausbrach. Hiermit ist das Siegel auf die religiöse Umgestaltung unseres Volks gedrückt, und man wird wohl sagen können, dass nach diesem Ereignis die Zukunft der Reformation in schwedische Hände gelegt worden ist. Denn diese Sammlung zur lutherischen Konfession bei der Landesversammlung zu Uppsala hat das Volk geschaffen, das, von seinem grössten Sohn geführt, dem bedrückten protestantischen Europa zur Hilfe kommt. Deshalb ist das Durchführen des Reformationswerkes in Schweden der erste grosse Einsatz des schwedischen Volkes in das religiöse Leben Europas in der neuen Zeit.

In den ersten schicksalschwangeren Jahrzehnten des 17. Jahrhunderts hat die katholische Reaktion ihren letzten grossen Versuch gemacht, die Welt in das Dunkel des Mittelalters zurückzuwerfen, und sie schien zu siegen. Die Protestanten waren gelähmt. Vergebens hatten die Deutschen die hervorstürmende Bewegung zu hindern versucht. Vergebens war die dänische Nation zur Hilfe geeilt. Beide wurden geschlagen. Von den protestantischen Nationen, die zur Hilfe hätten kommen können, wie Holland und England, war nichts zu erwarten. Das erste Land war mit seinem eigenen Kampf gegen Spanien beschäftigt, das letztere war von inneren Schwierigkeiten in Anspruch genommen. Alles schien verloren.

Da ist es unserem Volke vergönnt, seine grösste historische Tat auszuführen. Ein Volk, das noch nicht zwei Millionen zählt, kurz vorher im Streit mit nicht weniger als drei gefährlichen Nachbarn, ohne die grossen Reichtümer der kontinentalen Staaten, mit einer Lage so auf dem Aussenrande der Kultur, dass ein Siebenteil sich innerhalb der Grenzen der Polarwelt streckt, diesen Staat hat Gott dazu gerufen, diesmal sein Werk auf Erden auszuführen. Aber für diesen Zweck erweckte er auch einen grossen Mann. Seinesgleichen wird man lange nicht finden. Die Spuren,

die er in der Entwicklung unseres Volks hinterlassen hat, leben für immer. Aber nun gefiel es Gott sein Werk in der Geschichte durch eine unsterbliche Tat glänzen zu lassen. An einer solchen Tat teilnehmen zu dürfen, ist die grösste Gabe, die unser Herrgott einer Nation geben kann. Und deshalb blicken wir Schweden in allen Zeiten zu unserem grossen König auf als unsere erste königliche Gabe mit der demütigen Bewunderung der Dankbarkeit. Auf fremder Erde fiel er, auf deutschem Boden verblutete er. Aber wenn noch heute Protestanten nach Lützen, der kleinen Stadt auf der sächsischen Ebene, deren grosses Andenken er ist, pilgern, bezeigen sie dadurch, dass Schweden nicht nur in das Leben von Europa aber in das der Welt einen Einsatz gemacht hat, der so lange leben wird, wie es einen christlichen Glauben gibt.

Vielleicht überanstrengte sich unser kleines Volk mit den Grosstaten zu der Zeit unserer Grösse. Weit bescheidenere Aufgaben sind uns später gegeben worden. Nach der Zeit sind andere Geschicke über die Völker des Nordens hereingebrochen, nicht am wenigsten über unseres. Innerhalb engerer Grenzen leben wir unser Leben. Wir können jetzt nicht mehr auf tiefere Spuren des religiösen Lebens unseres Volkes in der Weltentwicklung hinweisen. Das eigentümliche Auftreten Svedenborgs im 18. Jahrhundert als Schöpfer einer neuen Religion hat jedoch Spuren in englischem und amerikanischem Kirchenleben hinterlassen, eigentümlich genug mehr als im schwedischen. Einige von seinen Gedanken dürften wohl auch von Bedeutung für die christliche Entwicklung der Gegenwart gewesen sein.

Aber auf zwei Werke in unserer Zeit will ich hinweisen als auf einen schwedischen religiösen Einsatz in unseren Tagen. Das eine ist in dem gewaltigen Staate jenseit des Atlantischen Oceans, den Vereinigten Staaten. Dort hat die schwedische Nation mehr als wir jetzt überschauen können für kommende Zeiten eingegriffen, und was die Sammlung in dem lutherischen Glauben in der Augustana-Synode geben kann, wissen wir noch nicht. Dies ist das eine.

Das andere ist auf dem Boden der Mission. Ich sollte vielleicht erwähnen, dass wir da zu den Vorgängern gehören. In unserer kleinen Besitzung in Amerika missionierten wir im 17. Jahrhundert, noch bevor andere Völker es als ihre Pflicht gegen ihre Kolonien ansahen. In der Gegenwart ist dieses schwedische Werk vorwärts gegangen, langsam, aber

doch vorwärts. In Ostafrika, in Südafrika, im Kongostaat, in Indien, in China, in West Asien wird der Same des Lebens von schwedischen Missionären ausgesät. Eine ähnliche Arbeit wird unter schwedischen Seeleuten in englischen, deutschen und französischen Seestädten und auch unter Landsleuten in den schwedischen Gemeinden in London, Berlin, Paris und in Johannesburg in Südafrika ausgeführt. Und wenn ich erwähne, dass man eben gefunden hat, dass kein Volk im Verhältnis zu seiner Volksmenge so viele Arbeiter auf dem Gebiete der Mission wie das schwedische hat, sage ich vielleicht etwas, was Ueberraschung erweckt.

Darüber können wir uns freuen. „Der Geist Gottes wird über den Ländern des Nordens ruhen," hat der Prophet schon in alten Tagen gesagt. Und als in der letzten Zeit der Studenten-Weltverein in Vadstena, Birgittas alter Stadt, gebildet wurde und zwar mit einem Schweden, dem D. Karl Fries von Stockholm, als Vorsitzender, wenn in jüngster Zeit unter den Studenten unserer ersten Universität „Kreuzzug" unserem Volke gepredigt worden ist, so kündigt dieses Frühlingszeit in Schweden an.

DES

Devoirs des Présidentes d'Unions Chrétiennes de Jeunes Filles.*

Madame Arnaud.

1°. *Les Devoirs de la Présidente vis à vis d'elle-même.*

En général, la présidente ne se doute pas à l'avance qu'elle va être appelée à cette grande mais redoutable tâche, et elle n'y est guère préparée. Son premier soin sera donc de travailler à acquérir les qualités nécessaires au ministère qui lui est confié. Elle redoublera d'abord de piété personnelle, seule vraie et pure source des autres dons. Elle s'exercera habituellement à cette piété vraie, à cette communion intime avec Dieu qui seule peut décupler

* Précis d'un travail présenté au Congrès des Unions Chrétiennes de Jeunes Filles de France qui eut lieu à Nîmes, Mars 25-Avril 1, 1913.

les facultés, inspirer à une âme les moyens de diriger, d'influencer tout au moins d'autres âmes, et peut, en même temps, lui donner la patience et la confiance pour la préserver du découragement devant un échec ou de l'orgueil après quelque succès.

A la piété proprement dite, il sera bon de joindre une culture religieuse un peu étendue. En première ligne se place l'étude, de façon régulière et méthodique, de la Bible, l'étude de l'Ancien Testament marchant de pair avec celle du Nouveau. Comment la Présidente pourrait-elle faire une étude biblique ou un culte à ses unionistes si la Bible ne lui était familière et si elle ne savait, sinon toujours l'expliquer par elle-même, du moins puiser des renseignements clairs et précis dans quelque commentaire ? Et comment aussi pourrait-elle parler des bienfaisants effets de la Parole de Dieu et du secours qu'elle nous apporte si elle ne l'a expérimenté elle-même ?

Puis, la Présidente se tiendra au courant : 1°. des diverses questions religieuses actuelles, surtout en ce qui touche la doctrine elle-même, afin de pouvoir, si elle en trouve l'occasion, réfuter les points peu conformes à l'enseignement évangélique ; 2°. des missions, qu'elle travaillera à faire connaître et aimer dans son Union, ainsi que les diverses Sociétés d'évangélisation.

Il serait aussi utile qu'elle ne fut étrangère à aucune des questions qui intéressent ses unionistes ou qui peuvent servir à leur faciliter des situations ou à améliorer celles qu'elles ont déjà. Enfin, être à l'affut de toutes les carrières nouvelles qui s'ouvrent aux femmes, de toutes les bonnes places d'institutrices ou de servantes ou d'employées pour les leur indiquer. (A ce propos, permettez-moi de signaler l'utilité de l'exactitude dans les renseignements que nous fournissons sur nos protégées et l'inconvénient de donner des recommandations de complaisance.) Mais, pour les grandes Unions, cette œuvre des placements menace d'envahir le temps de la Présidente et il serait désirable qu'il put y avoir une commission au sein de l'Union, chargée de cette besogne.

La Présidente gagnera aussi à se cultiver intellectuellement, même si possible à ne pas rester étrangère aux arts. Plus elle aura d'instruction et de dons divers, plus elle aura de chances de servir ses jeunes amies et de s'attirer leur confiance.

Mais avant tout, et l'on ne saurait trop insister sur ce point, la Présidente cherchera à fortifier sa piété, à la rendre toujours plus profonde et plus conforme à l'Evangile ; elle travaillera, sans jamais croire être arrivée au but, avec persévérance, à sa sanctification et à sa consécration. Il faut qu'elle se donne à Christ, et *en* Lui, *pour* Lui, à l'œuvre qu'*Il* lui à confiée. Cette œuvre, mes chères Amies, est tellement grande, tellement belle ! Elle consiste ni plus ni moins à préserver du mal les jeunes filles, à les amener à Christ, et non seulement cela, mais encore à les dresser à devenir à leur tour des instruments de salut pour leurs sœurs !

2°. *Les Devoirs de la Présidente envers ses unionistes.*

Dans tout groupement humain, à commencer par la famille et en élargissant de plus en plus les cercles jusqu'à la nation, il faut une tête, une direction, une autorité.

A l'Union, la Présidente doit représenter l'autorité, et ce ne sera pas impunément que cette autorité sera negligée, contestée, insuffisante, ou au contraire, despotique et trop exclusive. En la plaçant à sa tête une Union témoigne à une Présidente son désir de lui voir prendre sa direction ; mais cette autorité qu'on lui a conférée ne sera que passagère et dérisoire si la Présidente ne sait, avec tact et amour, l'acquérir personnellement et la maintenir.

Les membres de notre Bureau spécialement, et tous les membres actifs, doivent nous seconder en cela comme en toute autre chose ; de notre coté, nous devons leur donner une part d'autorité et d'initiative puisque nous leur demandons de partager nos responsabilités. Il est souvent commode de laisser faire ; on compromet facilement sa popularité si l'on met obstacle à tel ou tel plan dont l'auteur, généreux peut-être, mais inexpérimenté, ne voit pas les dangers ; essayons d'être des guides fermes et sûrs et de savoir résister ou pousser en avant, suivant le cas, lorsque des questions importantes de religion ou de morale sont en jeu ; par contre, je voudrais que la Présidente fut toujours disposée, même quand ce n'est pas son opinion personnelle, à faire aboutir les projets de ses unionistes, lorsqu'ils n'offrent pas d'inconvénients sérieux ; elle s'efforcera, lorsque les avis seront partagés à l'Union, pour une décision à prendre, de faire prévaloir celui de la majorité, tout en ménageant la minorité et en tâchant, dans une

occasion prochaine, de faire suivre les désirs de celles qui n'ont pas obtenu satisfaction précédemment.

Rien ne nous facilitera notre tâche de directrice comme d'être maternelles avec nos unionistes, et, en bien des points, la Présidente ne peut-elle être comparée à une mère de famille ? Vous présidentes, qui avez le privilège d'être jeunes, et qui avez souvent, dans votre troupeau, des brebis plus agées que vous, vous pouvez malgré tout être "maternelles." Il est vrai que, dans ces cas-là, la tâche de la Présidente est encore plus délicate, et, cependant, il ne faut pas que, par le fait de sa jeunesse, son rôle de mère de famille en soit affaibli. Elle redoublera de tact, d'amour vis à vis de ses unionistes, de consécration personnelle et saura faire "respecter sa jeunesse." Je dirai même que son prestige en sera singulièrement accru ; je crois beaucoup à l'influence des jeunes sur les jeunes, et je voudrais voir nos Unions ayant plus souvent à leur tête une jeune. Rien ne remplace, en effet, l'exemple donné par celles qui sont encore à l'entrée de la vie ; l'attrait de leurs frais visages, de leur gaité, de toutes leurs facultés en plein épanouissement les rend presque irrésistibles, et, lorsque tous ces charmes sont mis au service de la bonne cause, consacrés à Dieu et au prochain, au lieu de l'être au monde et au plaisir égoiste, les contemporains comprennent qu'on peut et qu'on doit se donner à Dieu dès sa jeunesse infiniment mieux que par les arguments les plus persuasifs et les meilleurs conseils de leurs ainées.

La Présidente doit connaître individuellement ses unionistes ; non seulement en les voyant à l'Union, en causant avec chacune en particulier de temps en temps, mais encore en allant chez elles. Les visites paraissent souvent très difficiles et bien inutiles. Faut-il pour cela renoncer à visiter ces jeunes filles ? Je ne le crois pas. Même si nous nous buttons à une porte close, notre temps n'aura pas été entièrement perdu : notre petit carton, trouvé au retour, aura montré que nous avons pensé à elles, que nous voulons les entourer et parfois elles en seront touchées.

La Présidente doit pouvoir être l'aide et la conseillère de ses unionistes ; au point de vue religieux surtout. Lorsqu'elles ont des doutes, des tentations particulièrement grandes, qu'elles trouvent chez leur Présidente une foi ferme, une tendre sympathie pour toutes leurs difficultés ; prions avec elles et essayons de les faire prier avec

nous ; prions pour que l'Esprit nous dicte ce que nous devons dire dans les cas difficiles, si nombreux, hélas ! Sachons aussi conseiller, aider, soit pour des mariages, soit pour des places. Ne ménageons pas notre peine pour prendre des renseignements, pour demander pour nos jeunes filles, des protections et des recommandations. Avec celles qui quittent notre Union, établissons une correspondance suivie ou assurons-nous qu'elles ont trouvé dans leur nouvelle résidence les secours religieux et matériels suffisants. Encourageons les vocations de diaconesse, de garde-malade, de missionnaire. Faisons la guerre aux mariages mixtes et à l'infidélité sous toutes ses formes. Mais si nous voulons obtenir la confiance de nos unionistes, qu'elles puissent être sûres de notre discretion ; considérons leurs confidences comme un depôt sacré et ne répétons jamais ce qu'elles nous ont dit en secret.

Travaillons de toutes manières à attirer le plus de jeunes filles possible. Mais ce recrutement ne peut être l'œuvre exclusive de la présidente, elle doit être celle de toutes les unionistes, stimulées, encouragées par la Présidente qui saura diriger leurs choix. Sans doute, l'Union doit être largement ouverte ; cependant, méfions-nous de l'influence pernicieuse que peuvent exercer certaines catégories de jeunes filles sur d'autres, faibles de caractère et inexpérimentées ; pensons que les Unions sont une œuvre de préservation, et non un asile de relèvement. Ayons, sans étroitesse, et toujours avec amour, la prudence nécessaire pour protéger du mal nos jeunes filles, sans rejeter, de manière à les enfoncer davantage dans leurs pêchés, celles qui pourraient les entraîner.

Efforçons-nous de réunir à l'Union toutes les catégories sociales ; chacune d'elles a des qualités qui lui sont propres comme aussi sans doute des travers. A nous d'essayer de le faire comprendre aux jeunes filles et en particulier aux jeunes filles cultivées. Qui dira, le bien que pourra faire la jeune fille de loisir à l'Union lorsqu'elle y vient en toute simplicité, et avec l'unique désir de servir Dieu, de le faire connaître et aimer et de procurer du bonheur à ses sœurs moins bien partagées qu'elle des biens de ce monde ? ou une jeune intellectuelle qui, sans orgueil, sans faire sentir sa supériorité, aidera ses sœurs, condamnées habituellement à un travail matériel et fastidieux, à développer leur intelligence, et saura, par ses causeries,

les intéresser et leur donner le goût des choses de l'esprit ou satisfaire celles qui l'ont déjà.

3°. *Devoirs envers les membres actifs.*

Le tableau que je viens d'essayer d'esquisser devant vous des devoirs de la Présidente envers les Unionistes vous parait sans doute tellement vaste, tellement chargé, que vous pensez, et non sans raison, qu'une personne seule, même d'une capacité exceptionnelle, ne peut arriver à les remplir tous. La plupart des présidentes ont d'autres devoirs: leur famille, leur profession, ont des droits sur elles auxquels elles ne peuvent ni ne doivent se soustraire. Beaucoup d'unions sont composées de membres dispersées à de vraies distances les uns des autres, ou sont trop nombreuses pour que la Présidente à elle seule puisse suffire à toute. Son action serait impossible sans des collaborations actives, pieuses, travaillant dans le même esprit qu'elle, s'inspirant d'elle et l'inspirant aussi à leur tour. J'ai nommé les *membres actifs*. Un bataillon ayant à sa tête un chef excellent sera cependant mal dirigé, s'il ne possède de bons et fidèles lieutenants. Dans l'Union à laquelle j'appartiens la plus grande partie du bien qui s'y fait est dû à certains de ces précieux lieutenants et sans eux, l'action du chef serait tout à fait insuffisante. C'est là, auprès de ses membres actifs, dans leur recrutement d'abord, puis dans leur éducation, que la tâche de la Présidente est particulièrement importante et délicate.

La Présidente mettra le plus grand soin d'abord dans le choix de ses membres actifs. Avant tout, ce qu'elle recherchera chez un futur membre actif, c'est la piété. Les lacunes qu'elle remarquera à côté, elle essaiera de les combler par des conseils bienveillants et elle pourra être parfois agréablement étonnée du développement extraordinaire qui se produira dans certains cas, par la sainte ambition d'arriver à la hauteur d'une mission dont on a compris la beauté et l'importance. La vraie piété, c'est à dire le don de soi-même à Dieu, doublé du véritable amour pour son prochain, peut arriver à transformer une créature, même sous le rapport intellectuel. Défions-nous, au contraire, en tant que membres actifs, des personnes au dehors brillants qui conservent l'esprit du monde et juge l'Union plutôt comme une œuvre philantropique et sociale

que comme une œuvre religieuse ; défions-nous également des natures superficielles qui rechercheraient le titre de membre actif par ambition ou comme moyen de popularité.

Permettez-moi de revenir sur la nécessité de la prière dans la formation de nos membres actifs ; prions pour eux, prions avec eux, donnons leur l'amour de la prière. La présidente se trouvera bien d'avoir des réunions de prières spéciales entre membres actifs d'une manière régulière ; que ces chères jeunes filles expérimentent que sans la prière elles ne pourront rien, qu'elles ne sauraient, sans une communion intime et fréquente avec Dieu, être vraiment changées, converties ; recevoir la puissance de l'Esprit, indispensable pour devenir à son tour des instruments de conversion et de vie. Donnons-leur l'amour des âmes, que les conduire à Christ soit vraiment leur plus ardent désir, le but de leur vie.

Mais quel précieux appoint sera, pour un membre actif, la culture intellectuelle, venant s'ajouter à la piété et quel rôle béni pourra jouer à l'Union une jeune fille dont l'intelligence et les dons distingués auront été dévéloppés ! C'est auprès de ces jeunes filles qui ont tant reçu que la Présidente assistera sur le devoir impérieux de donner beaucoup à leur tour et de travailler gracieusement et très simplement au développement de leurs sœurs moins privilégiées qu'elles.

Le plupart des membres actifs sont portés dans les réunions ordinaires à se grouper ensemble, entre amies, sans s'occuper du reste des unionistes. Luttons contre cette tendance bien naturelle mais très facheuse qui blesse parfois les membres associés et qui surtout a le grand inconvénient de les priver de la conversation et de l'influence des membres actifs.

Nous ne devons pas craindre de nous montrer un peu exigéantes avec nos membres actifs, mais en revanche, nous leur témoignerons beaucoup d'affection et de confiance. Associons-les à nos projets, à nos soucis, à nos espérances. Qu'elles se sentent bien "attellées" avec nous au "char unioniste" et non pas reléguées en arrière ou à côté.

4°. *Des Devoirs de la Présidente envers l'Eglise.*

Elle veillera à ce que son Union ne devienne pas une petite église dans l'église mais qu'elle soit un de ses meil-

leurs rouages. Laissant de côté les cas douloureux et exceptionnelles où des questions de doctrines et de principes empêchent une Union fidèlement évangélique d'être pleinement en harmonie avec ses pasteurs, il est indispensables qu'entre l'Union et l'Eglise règnent d'étroits et excellents rapports. La présidente, toute en conservant son indépendance, loin d'écarter de son Union le ou les pasteurs de son Eglise, ou de ses églises, car je n'oublie pas que la plupart des Unions se composent de membres d'églises diverses, leur témoignera qu'on est heureux de les y voir et de recevoir leur enseignement lorsqu'ils peuvent disposer d'une heure pour une étude biblique ou une causerie.

Elle poussera ses unionistes a servir leurs églises de leur mieux en étant des monitrices modèles aux écoles du jeudi ou du dimanche, en aidant les pasteurs dans les œuvres d'évangélisation, en les soutenant par leur présence assidue au culte qu'elles rendront plus vivants par leurs chants.

Certaines Unions se plaignent de leur Eglise, de son pasteur qui manque de chaleur ou d'entrain, du grand service du dimanche, froid et ennuyeux, auquel on préfère le petit culte intime et réchauffant de l'Union. Si les unionistes étaient d'une régularité absolue au culte, et en plus de leurs personnes apportaient dans l'auditoire, des cœurs bien disposés, decidés à retirer de l'édification de cette heure passée dans la maison de Dieu, ayant peut-être même avec elles quelques parents et amis récalcitrants, et ne négligeant pas au début du culte, de prier pour celui qui va le présider afin que Dieu l'inspire, lui donne Son Esprit, ne pensez-vous pas que souvent le culte serait bientôt et heureusement modifié ?

La présidente rendra ses unionistes attentives à ces diverses considérations et leur prêchera d'exemple en étant elle-même un membre fidèle de son église. Ayant ainsi démontré à l'Eglise, l'utilité de son Union, la présidente pourra et devra demander à la masse du troupeau de s'y intéresser ; elle ne négligera aucune occasion de plaider la cause de son Union et de lui attirer les faveurs de ceux qui peuvent la soutenir de leurs dons ou de leur prière.

Frances Willard.*

Miss A. E. M. Moinet.

FRANCES WILLARD'S name is indelibly associated with the Temperance cause, to which she devoted twenty-four crowded years of her life; and yet to-day her personality and career stand for something even greater than the Temperance Movement, and that is the Woman's Movement. For in the middle of the last century the self-consciousness of women was being aroused to their glorious heritage, and Frances Willard was one of those who made this consciousness articulate. "We are here not to float the float of faith, but to fight the fight" was one of Miss Willard's sayings, a doctrine she exemplified in her own life. The Temperance cause was at the root of all her work, but it had many branches. The conviction soon came that woman's mission lies in furthering every effort made for the betterment of the world, and especially of her sex as the centre of the home. This belief led Miss Willard to include in her activities evangelistic work, refuge work, and the removal of disabilities from women in state and church.

The call to temperance work did not come to Miss Willard until she was thirty-six years of age. Born of strong Puritan stock, her childhood was spent on a prairie farm in the West of America, until at the age of eighteen her family moved to the township of Evanston, where she and her sister entered the newly founded North-West Female College. Her desire for education was great, and she threw herself wholeheartedly into college life. Religious influences surrounded her both at home and at school. Brought up as a strict Methodist, a period of doubt came to her as to whether she was "converted." But through her troubles there came to her a great joy. Her biographer tells it thus:—She expected "some utter transformation, some part of heaven to be placed in her inmost heart. She prayed and agonised, but what she sought did not occur. Then one night when she went to her room baffled, weary, and discouraged, it came to her quietly but surely

* "Frances Willard: Her Life and Work." By Ray Strachey. Published by T. Fisher Unwin. 5s. net.

that this was not the way, that her conversion was already accomplished since she wished to be saved, and that there was no need for agony or transformation. . . . From this time onwards she led an intensely spiritual life, and troubled no more about her beliefs. She trusted in her favourite text, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee,' and in perfect peace she lived, trying only to be as good as the ideal Character she set before herself, and anxious to be always about her Master's business."

After a year at home, Miss Willard began her career as a teacher. Her motive for leaving her happy home is described thus in her Journal:—"I see clearly that I shall never be the grown-up person that I ought to be until I have borne, and laboured, and had patience. And if I become a teacher in some school that I don't like, and if I go away alone . . . and everything is hard for me . . . I think I may grow to be strong and earnest."

The discipline of life was not long in coming to Miss Willard, and with it her character steadily matured. Her work was congenial and brought her happiness, but her private life was touched by deep sorrow. Mary, her only sister, whom she deeply loved, died of rapid consumption, and six years later she lost her father from the same disease; not only that, but during these years she fell in love, only to find that this love could not lead to marriage, owing to lack of sympathy between herself and her *fiancé*. Meanwhile her horizon was widening; visits to Pittsburg, New York, Boston, and Philadelphia brought her new friends and experiences. During these years she became the friend of Miss Jackson, and this friendship was indirectly the means of leading Miss Willard into her true vocation. "She would like to be a minister, a journalist, a missionary, or an author; she wanted to join the Sanitary Commissions or to go South to teach the negroes." But after her father's death in 1868, Miss Jackson took her friend to Europe, and for two years they travelled from country to country, coming into touch with women of many nationalities, widely divergent from themselves as to religious belief, political creed, and social outlook. This could not fail to leave its mark on Miss Willard's eager and impressionable mind. Six months in Paris brought intercourse with the leaders of the French feminist move-

ment; a trip to Italy brought her to appreciate the goodness of the Roman Catholics whom she met, while travelling through Egypt and Palestine she saw something of the degradation of the women of the East and its fatal effect upon civilisation. The Miss Willard who returned to America in 1870 was a woman whose dominant idea was to work for social reform, especially in all matters relating to her sex.

The first post she was called upon to fill was that of first woman President of a College in the United States—the Evanston College for Ladies. This position she filled for three years, proving herself to be a born leader and a woman of exceptional power. In 1874 Miss Willard resigned, and her thoughts at once turned to the temperance movement.

The Women's Christian Temperance Crusade started at the end of 1873 and caused an extraordinary sensation in the States. It originated in Ohio through the lectures of Dr. Dio Lewis, who, when speaking on temperance, suggested that the women in the town should go to the saloon-keepers and beg them not to sell spirituous liquors. When volunteers where asked for the women pressed forward. They went to the saloon-keepers, who in many cases signed the pledge and poured away their intoxicating drinks. The movement spread. Town after town followed the example of Ohio, and "from this strange beginning has grown most of the organised philanthropic work of women in the United States."

Miss Willard's imagination was strongly touched by the Crusade. In the College she preached temperance to her students, and when finally she was free the call came to her to be President of the Chicago Branch of the Women's Christian Temperance Union. From this moment until the day of her death, Miss Willard was the soul of the temperance movement in the United States. Her life was spent in speaking, travelling, organising. The Union extended its work all over the States. The number of branches and of members increased by leaps and bounds. And while the work developed so also did Miss Willard and her convictions.

In 1875 Women's Suffrage was definitely adopted as part of her programme. The question had long interested her, but she had not hitherto felt it her duty to work for the

cause. Then, "while alone on my knees one Sabbath . . as I lifted my heart to God, crying, 'What wouldst Thou have me to do?' there was borne in upon my mind, as I believe from loftier regions, this declaration, 'You are to speak for women's ballot as a weapon for protection for her home.'" From this moment Miss Willard could not hold back. Her action aroused much criticism and hostility, but in spite of divergence of views the Temperance Union recognised in her their true leader, and three years later (1879) elected her their President. The years that followed are a steady record of work and progress. In 1881 Miss Willard made her first trip through the South, and was so successful that under her influence societies sprang up, and to-day the whole South has practically "gone dry." This year, also, was marked by the adoption of the Prohibition programme, though the society did not follow her lead until three years later. Before then came the "Great Temperance Round-up," in which Miss Willard visited and started societies in every State and territory. The election of 1884 brought the Temperance Union into the political arena, and from this time they worked for "constitutional amendments, State prohibition and local option."

Another large scheme in which Miss Willard was interested was the National Council of Women, of which she became the first President in 1888. And of even greater significance was the first Convention of the World's Temperance Association, over which Miss Willard presided at Boston in 1891. Then her great ambition was realised—that the Temperance Union should not only embrace states but nations, and that representatives of many countries and creeds should unite together in the great cause of women.

This Convention may be regarded as the summit of her influence. From this year, though she worked with unabated zeal, her health was uncertain, and she spent much of her time in England, working with her friend Lady Henry Somerset. When her death came in 1898 America mourned one of her greatest citizens and the Woman's Movement one of their noblest leaders.

A great life awakes in each a curiosity, and kindles a longing. What was the secret of her power? How can we, too, serve the women of our generation? Can we learn the way from this example? are the questions arising from the study of Miss Willard's biography. The secret

of success lay in the singleness of aim; "one thing I do," was the keynote of Miss Willard's life as it was of St. Paul's The forces that moulded her have already been noted:—the atmosphere of her home, her secluded childhood, her years of teaching, discipline of trouble, her friendships, and the trip to Europe. She early felt herself called to some great work, and all through her life held herself in readiness to undertake any task which seemed to claim her. Months were given to evangelistic work in connection with Moody's campaign, to mention only one of the causes which she helped so much. Her power undoubtedly lay in her knowledge of the good in human nature which enabled her to appeal to the best in others. It was this that made her a born leader. She had also the gift of oratory, and power of convincing others. After listening to one of her speeches a poor woman burst into tears—"Frances Willard has just convinced me," she sobbed, "that I ought to want to vote, and I don't want to!" When she spoke at the Boston Convention people were at the doors at 6 a.m., when the meeting began at 9 a.m., so anxious were they to hear her. The capacity to organise was also hers. Old methods were discarded or adapted to suit new needs. Her policy was "to do everything," for "any amount of elbow room is good for folks."

These were among her varied gifts, but those who would imitate her example must above all be like her in complete self-denial, and the entire subjugation of every motive to the controlling ambition to serve others.

AN ASSOCIATION WEDDING GIFT.

WHILE this number of the "QUARTERLY" has been passing through the press, the news has come from the National Conference of the German Young Women's Christian Association in session at Breslau, June 1–5, that the large sum of 77,000 Marks was collected by German Association members and presented to Princess Victoria Louise in their name as a wedding gift. The Princess and several of her bridesmaids take a personal interest in the Association movement, and the gift was handed back as a contribution towards the building fund of the National Headquarters of the Association at Berlin. Many girls of leisure participated in the gift, and some of the keenest collectors were humble working girls. One of these alone collected 37 Marks, the largest subscription being 50 Pfennigs. The general interest in the scheme was very great, the sum of 12,000 Marks having come in from the Prussian Associations within a fortnight.

L'émigration des Femmes Italiennes.

Madame Schiavoni.

Le premier congrès national des Femmes Italiennes, qui eut lieu à Rome au mois de mai de l'année 1908, étudia avec une attention toute particulière, et dans une section à part, la question de l'émigration des femmes et des enfants, dont les chiffres effrayants commençaient à éveiller de sérieuses préoccupations parmi les classes dirigeantes. Il résulta des vives discussions, que souleva ce sujet d'une si poignante actualité, la fondation du "Segretariato Permanente Femminile per la tutela delle donne e dei fanciulli emigranti," œuvre toute privée au debut, mais qui, sous l'infatigable et intelligente direction de sa présidente, la comtesse Danieli, ne tarda pas à s'étendre sur tous les centres d'émigration et d'immigration les plus importants et à gagner l'approbation du gouvernement, qui la subside désormais et lui laisse pleine faculté d'agir pour tout ce qui concerne l'émigration des femmes et des enfants.

Il n'était certes pas facile de s'orienter au milieu des innombrables difficultés que créait l'organisation, et pour ainsi dire, la canalisation de cet immense courant qui transporte annuellement, loin de leur pays natal, plus de 100,000 femmes, dont le quart sont des mineures. Quelque chose s'était dejà fait, mais d'une façon plus restreinte, par d'autres sociétés privées; l'Amie de la jeune fille, branche protestante et branche catholique, par les Homes et les œuvres des gares; l'œuvre Bonomelli, fondée par l'évèque de Cremone, essentiellement confessionelle, mais qui rend de grands services, surtout parmi les émigrés de l'Amérique du Nord; le gouvernement lui-même, n'abandonnait pas ses sujets obligés à s'expatrier, et veillait sur eux par l'entremise des consuls et du "Commissariate dell'Emigrazione"—qui fonctionne depuis quelques années; mais cette institution essentiellement gouvernementale, n'a pas de section spéciale pour les femmes et est dépourvue de cet élément affectif et sentimental qui n'est pas une valeur négligeable dans une œuvre de protection envers des femmes et des mineurs.

Le "Segretariato Permanente," qui dès le début affirma un caractère strictement humanitaire dépourvu de quel-

conque couleur religieuse ou politique, eut à subir bien des critiques et bien des luttes avant de pouvoir s'imposer. Il y parvint néanmoins, grâce à sa persévérance et au tact avec lequel, après s'être mis en rapport avec les sociétés déjà établies, il sut les rallier à sa cause, se servant même de leur concours dans l'organisation de son vaste travail.

Le "Segretariato" commença par rédiger son programme que je cite textuellement d'après la relation de sa déléguée au II. congrès international du Conseil des Femmes qui eut lieu à Stockholm en 1911 :—

1°. Etablir des comités de dames dans les principaux centres d'immigration, pour inspecter les mœurs, les conditions morales et matérielles des ouvrières italiennes.

2°. Etablir des comités de dames dans les centres d'émigration pour étudier les mœurs, le niveau intellectuel et social des émigrantes, et les causes générales qui les poussent à s'expatrier.

3°. Fonder à Milan un bureau correspondant pour surveiller le départ des émigrantes vers les frontières.

4°. Créer des inspectrices voyageuses qui accompagnent les émigrantes à leur destination.

5°. Etablir dans les centres d'émigration des comités de dames qui s'informent personnellement auprès des émigrantes des raisons qui les poussent à partir et qui ne leur facilitent le départ qu'après les avoir soumises à un examen de l'école primaire.

6°. Fonder des Homes pour les émigrées exerçant des métiers libres, comme il s'en trouve à Marseille, Lyon, Munich, afin qu'elles soient convenablement logées et nourries à des prix proportionnés à leurs appointements.

7°. Faire dans les grands centres d'immigration, des cours de conférences en italien, pour développer la culture intellectuelle des ouvrières et entretenir en elles le culte et le souvenir de la langue maternelle.

Une fois le programme rédigé, le "Segretariato" se mit à l'œuvre, et au point où en sont les choses aujourd'hui, on peut dire qu'il l'a en grande partie realisé.

Il faut distinguer en Italie, deux genres d'émigration : l'émigration temporaire qui s'exerce surtout de l'Italie septentrionale dans les pays de l'Europe centrale, et l'émigration permanente qui se dirige plutôt de l'Italie méridionale vers l'Amérique.

Le "Segretariato" s'occupa tout d'abord de l'émigration temporaire, et la présidente elle-même, fit en 1909 un premier tour d'inspection en Suisse. Plus de 20,000 femmes, dont la plupart sont des mineures, travaillent dans ce pays, exposées à tous les dangers de la misère et de

l'inexpérience. Madame Danieli visita les principaux centres ouvriers et convoqua les industriels les plus influents pour attirer leur attention sur les pénibles conditions de la vie de leurs ouvrières ; elle les engagea à créer, des Homes où elles seraient à l'abri des dangereuses promiscuités et des tentations du dehors. Elle leur exposa aussi le projet de créer à Milan un bureau correspondant qui accueillerait les demandes de travail et d'où elle s'engagerait à leur envoyer des ouvrières présentant de certaines garanties sous le rapport de la moralité et de la santé. Ce projet, ainsi que celui des Homes, fut accepté et ne tarda pas à être mis en execution. Le bureau de Milan sert de point de ralliement aux ouvrières qui se dirigent vers la Suisse et l'Allemagne ; il a rendu de tels services que le " Segretariato " s'est senti encouragé à en créer un autre du même genre à Turin, pour les émigrantes qui se rendent en France.

Mademoiselle Danieli, qui aide sa mère à la direction du " Segretariato," fit trois ans après un second voyage d'inspection en Suisse et eut la satisfaction de visiter les Homes proposés par sa mère, fonctionnant admirablement, et acceueillant sous leur toit des centaines de jeunes ouvrières italiennes. Ces Homes, ou " Asili," créés par les patrons eux-mêmes, sont dirigés, les uns, par des religieuses de Menzingen (canton de Zug), les autres par des directrices italiennes laïques ; d'autres jeunes filles enfin sont logées en pension chez des familles italiennes. Chez les sœurs, les ouvrières sont logées et nourries moyennant 80 à 90 centimes par jour ; elles payent en outre 30 centimes par semaine à la caisse de secours pour être soignées gratis en cas de maladie. Mademoiselle Danieli, qui fit vie commune avec elles pendant son court séjour, assure que malgré la modicité de son prix, leur traitement est excellent. Elle nota en outre, qu'il n'y a parmi ces jeunes filles aucune analphabète, car on les retient à la maison pendant leurs heures de liberté pour leur apprendre à lire et à écrire ; elles se relaient dans les soins du ménage qui leur sont confiés sous la surveillance d'une des sœurs. Ces institutions dirigées par des sœurs, donnent, dans l'ensemble, des résultats certainement plus satifaisants que celles dirigées par les directrices laïques, où les jeunes filles sont libres du temps qu'elles ne passent pas à la fabrique, et où, ainsi que celles logées dans des familles, elles sont beaucoup plus

livrées à elles-mêmes et à tous les dangers que peut courir une jeune fille, plus ou moins ignorante, loin de sa famille et de son milieu. On trouve parmi elles beaucoup d'analphabètes, et, quoique logées et nourries à de tout aussi bonnes conditions que leurs compagnes chez les sœurs, elles parviennent plus difficilement que celles-ci à faire des économies et à soutenir leurs familles ; leur salaire se dépense la plupart du temps en friandises et en futilités.

Au retour de son voyage, au cours duquel elle visita une vingtaine de fabriques et plus de 2,000 ouvrières, Mademoiselle Danieli publia une très intéressante relation, où se manifeste l'esprit de charité éclairée qui inspire le " Segretariato " dans l'accomplissement de son travail ; malgré les réelles satisfactions qu'il lui procura, il lui fournit, néanmoins, l'occasion de constater qu'un grand nombre de jeunes filles échappent encore à la vigilance du " Segretariato " et franchissent les frontières sans trop savoir où et avec qui elles vont. Elle en déduisit la nécessité absolue I°. d'une propagande plus intense pour la fondation de Homes italiens avec le concours financier des institutions italiennes ; 2°. d'afficher dans les salles d'attente et dans les wagons de II. et III. classe les avis et programmes du " Segretariato " ; 3°. d'augmenter le nombre d'inspectrices qui accompagnent les émigrantes à leur lieu de destination ; 4°. d'intensifier les rapports du " Segretariato " avec toutes les institutions qui ont pour but la protection des émigrantes.

A peu près à la même époque, une autre inspectrice du " Segretariato," Mademoiselle Berio, voyageait dans le midi de la France à Marseille et à Lyon surtout, dont les fabriques de soie emploient plusieurs milliers d'ouvrières italiennes, qui sont malheureusement en grande partie livrées à elles-mêmes.

L'existence des enfants italiens employés dans les fabriques de verreries l'intéressa tout particulièrment ; elle se mit en rapport avec le Conseil National des Femmes Françaises pour tâcher d'améliorer le sort de ces petits malheureux. Un projet de loi, interdisant leur travail de nuit, était alors à l'étude ; je ne sais s'il a jamais été mis en exécution, mais il serait à désirer que, de jour comme de nuit, le travail des enfants dans les fabriques à feu continu fut complètement aboli. Sans désésperer de pouvoir y arriver un jour, le " Segretariato " doit constater qu'il na'

pu, jusqu'ici, porter aux conditions des ouvrières italiennes en France, les mêmes amèliorations dont jouissent, grâce à lui, celles qui travaillent en Suisse.

Comme nous l'avons déjà dit, les émigrants de l'Italie méridionale se portent de préférence vers l'Amérique, où leur séjour se prolonge en tous cas au delà d'une saison et où, souvent, ils finissent par s'établir définitivement.

Il est à remarquer que les femmes de ces régions quittent rarement leur pays natal dans le but de chercher à gagner leur vie au-delà de l'Océan ; elles s'y transportent, dans la plupart des cas, appelées par leur mari ou par quelqu'autre membre de leur famille qui les y ont précédées, et qui réclament leur présence pour la tenue du ménage. Il n'en est pas moins vrai qu'une fois en Amérique, les exigences de la vie les obligent à se mettre à l'ouvrage hors de chez elles, et alors, l'existence de ces pauvres créatures surchargées de besogne, affaiblies par les soins de la maternité et de l'allaitement, est des plus misérables ; beaucoup y succombent, minées par le surmenage et la tubercolose qui a vite fait de s'emparer de ces organismes débilités. On a en effet observé que la terrible maladie fait de plus grands ravages parmi les femmes émigrées que parmi les hommes ; la question tient à des causes si complexes qu'il est fort difficile d'y porter remède et qu'elle parait impossible à résoudre. En 1912 le " Segretariato " envoya une de ses représentantes, Madame de Bonis, dans l'Amérique du Nord. Tout en ayant des résultats fort satisfaisants sous le rapport de l'organisation du travail du " Segretariato," ce voyage dévoila combien la tâche est encore grande en proportion des moyens dont nous disposons pour l'accomplir. Dans son tour d'inspection, Madame de Bonis, concentra son attention surtout sur New-York et ses environs, et constata tout d'abord avec une réelle satisfaction, les efforts accomplis par les sociétés américaines elles-mêmes, pour venir en aide à nos émigrées. Elle se mit en rapport surtout avec deux d'entre elles : la " Women's Trade Union Society " et la " Neighbourhood Association " et grâce à leur concours et à celui des personnalités influentes de la colonie italienne, elle put fonder à New-York même une section du "Segretariato." Elle se rendit ensuite dans d'autres centres d'émigration à l'intérieur des Etats-Unis, Boston, Philadelphie, Pittsburg ; sans parvenir à d'aussi bons résultats que ceux qu'elle obtenus à New-York, elle rallia néanmoins

bien des personnes à sa cause et nous avons lieu d'espérer que bientôt le "Segretariato" puisse étendre là aussi ses effets bienfaisants.

Il résulte de ce que nous avons exposé jusqu'ici, que nos compatriotes à l'étranger ne sont réellement pas abandonnés et que dans les pays où ils émigrent comme dans la patrie qu'ils quittent, les autorités et les sociétes privées unissent leurs efforts pour tâcher d'améliorer leur sort et de leur faciliter l'existence. C'est qu'il y a réellement quelque chose de particulièrement tragique dans le fait que des milliers d'êtres sont obligés d'abandoner la terre qui les a vus naître parcequ'elle n'est pas à même de pouvoir les nourrir.

Mais les circonstances changent avec le temps et il paraitrait, d'après les dernières statistiques, que l'émigration transocéanienne a désormais atteint, si ce n'est même dépassé, le point culminant de sa période ascendante. Ce fait, dont la constatation doit réjouir le cœur de tout italien, est dû, tout d'abord, à l'amélioration des conditions économiques de l'Italie; le développement notoire du commerce, de l'industrie et de l'agriculture, réclame désormais un plus grand nombre de travailleurs, et permet une rétribution de travail qui n'est pas de beaucoup inférieure à celle qu'offrent les marchés américains. A l'influence indirecte, et pour ainsi dire inconsciente, de ces modifications d'un ordre économique, est venue s'ajouter celle directe et consciente des institutions italiennes qui s'occupent de la question.

Soit par le contact personnel d'individu à individu, soit au moyen de lectures et de conférences, elles ont entrepris d'éclairer les émigrés sur les conditions actuelles de l'Italie, et de les amener peu à peu à la persuasion qu'il leur est désormais possible d'y gagner leur vie à des salaires à peu près équivalents à ceux que leur offre l'étranger, et dans des conditions hygiéniques plus avantageuses pour leur santé, que le surmenage, le changement d'habitudes et de climat finissent tôt ou tard par debiliter. Pour ce qui regarde l'action préventive contre l'emigration des femmes, le "Segretariato" a encouragé dans les centres ruraux, les travaux et les industries en rapport avec les aptitudes féminines, tandis que dans les plus pauvres provinces de l'Italie méridionale, telles que la Calabre et la Basilicate, il fondait des ouvroirs, des écoles de travaux à l'aiguille, dentelles, broderies, art, etc.

The Y.W.C.A. and the San Francisco Exposition.

Mrs. Natalie Coffin Green.

ALL previous World's Fairs will be eclipsed by the Panama-Pacific International Exposition to be held in San Francisco during the year 1915. The State of California and the city of San Francisco have pledged and already contributed a large portion of $17,500,000 to celebrate in this manner the opening of the Panama Canal, and to demonstrate to all those who come the possibilities and future of California and the whole Pacific Coast. Already two-thirds of the States in the Union have selected sites on the Exposition Grounds for their special buildings, and a large majority of the foreign nations have made their individual appropriations and will have their own exhibits. Side by side one may study life in Japan and in Russia, in Argentina, and the Frozen North. The exhibits will cover every science, industry, and art; they will cover all the recent discoveries and inventions along every line which man's mind has pursued; historical exhibits will be illustrated by the pageants which have recently grown to be such a feature of all celebrations; every improved labour-saving device in the field of agriculture and manufacture will be shown; athletes will come from all over the world to compete in every sport; modern methods of education can be studied; every department of social science and hygiene, including housing conditions, child welfare exhibits, and recreational methods, will be represented. Another department will deal with medical science, and will illustrate recent methods of treating tuberculosis and other as yet unconquered diseases. Intelligent people from all over the world, in every walk of life and line of thought, will find something to appeal to them, while those who come simply for recreation and amusement will find diversions of every kind.

Conceding the attractions of such an exhibition, and judging by the attendance at previous expositions, it is conservative to estimate that fifteen million people will be

the guests of San Francisco during the year 1915. Such a cosmopolitan immigration, varied in education, tastes, and purposes, will require of San Francisco the solution of problems which it can not and will not fail to heed. One of these problems is the protection and guidance of the unattended young woman. San Francisco must be prepared to receive and care for 200,000 women who will be unescorted and unprotected. Provision must be made for the ignorant peasant girl of Europe, the young American girl from the city, and the unsophisticated country girl. It is the solution of this particular problem which the Young Women's Christian Association has undertaken.

From the time these visitors arrive until they leave, the privileges and protection of the Association will be theirs. As they enter the city, either by train or steamer, they will be met by delegates of the Young Women's Christian Association wearing the well-known Traveller's Aid badge, who will welcome them and direct them to reputable hotels and boarding-houses. On the grounds of the Fair suitable escorts and guides for young women will be provided, and on all sides will be Young Women's Christian Association aids in uniforms to direct and help those who require assistance. Particularly will they frequent the places of amusement where the danger to young girls will be greatest.

In a prominent place on the Exposition grounds will stand the Young Women's Christian Association building. At the Information Desk there will be the keenest and most intelligent woman who can be found, who will stand ready to answer questions of every kind regarding every subject. There will be a large lunch-room, where wholesome meals will be served, as well as a cafeteria for those who desire less expensive service. Well-equipped rest-rooms will provide shelter and comfort for tired sightseers, who will appreciate the opportunity thus afforded of withdrawing from the jostling crowds.

In the various exhibit rooms will be portrayed the work done by the Association in foreign countries and fields yet to be entered. Moving pictures will show even more graphically its world-wide activities and its efforts for the uplift of womankind; girls of many nationalities will be seen at work and play. With all these opportunities, it is not too much to anticipate that the most ignorant and uninterested spectator will catch at least a glimpse of the

great vision that has inspired our leaders at home and in foreign lands. In the large auditorium lectures will frequently be delivered by men and women of international fame upon topics of vital interest to women of all countries. Of the two thousand conventions invited to meet in San Francisco in 1915, ninety-five have already accepted, and as delegates to these will come many of the most prominent people in the United States and from Europe. It will be possible to hear within the walls of one building lectures from the highest authorities upon all topics of social and educational interest, and, for our own enlightenment, awards will be offered for the best-developed plan for making Young Women's Christian Association work effective through any and all departments of the Association, whether city, small town, or student.

The part which the Young Women's Christian Association will attempt to fill will thus be not only protective but educational as well. We feel it our special mission not alone to protect all unattended girls but so to guide and stimulate them that, no matter what their nationality or training may have been, the San Francisco Exposition may be to them a source of lasting benefit and perhaps inspiration.

Alexandria as a Field for Association Work.

Miss R. E. Margerison.

ALEXANDRIA, at the beginning of the Christian era, was perhaps the greatest city in the world. Its two harbours were capable of holding more ships than any other port, and its export trade was reckoned as greater than that of all Italy. According to Dean Stanley, it remained the most powerful city in the East until the rise of Constantinople.

The great Macedonian Conqueror, Alexander the Great, chose the site of the fishing village of Kakotis as the spot on which to build his new capital B.C. 332, to be called after his own name. Although Greek, Roman, Byzantine and Arab ruled in turn, yet under each dynasty it retained

that Catholic character which had stamped it from the very first, when Alexander placed the Temple of Isis alongside of the Temple of the Gods of Greece, and at the same time allowed the Jews to build their synagogues.

It is thought by many that the founder of the Church of Egypt was the evangelist St. Mark, in A.D. 63. At all events the Church of Alexandria soon became the stronghold of Christianity. It was the only seat of Christian learning, and the "Papa," or Pope of Alexandria, was a well-known dignitary long before the term Pope of Rome passed into history. His power and his authority were such as to justify him being called the "Judge of the World."

It is but little realised how much Alexandria has contributed to the Church of the West. Many of her customs emanated from this ancient Church (the founder, for example, of the monastic system, was Antony of Alexandria). The most learned body represented at the Council of Nicæa was formed of the fathers of the Church of Alexandria; and it was their leader, Athanasius, the founder of orthodoxy, who took so large a part in formulating the Nicene Creed. This Church has left us a wealth of literature and a rich contribution of translations, and it has bequeathed to us a great example of missionary effort in founding the Church of Abyssinia in the 4th century. The city was again and again the scene of more awful bloodshed and persecution than any other city has been called upon to suffer. Notwithstanding this fact, however, it has been remarked that the Church of Egypt has left no representations of suffering or torture, of skull or skeleton, or any ghastly images.

The Copt to-day represents the proud Church of Ancient Alexandria—"the only living representative of the most venerable nation of all learning." From the time that Egypt passed under the Moslem rule, his religion has been at variance with that of the governing body. Nevertheless, there are in Egypt to-day more than nine hundred thousand "who have not bowed the knee to Baal."

From the time of the Arab invasion the city declined slowly in importance, and not until the days of Mehemet Ali, in the beginning of the 19th century, did the renascence begin.

When Julius Cæsar, about ten years after he had

conquered "our fur-clad ancestors," landed in Alexandria, he was met, we read, by an army of hirelings—a mongrel army in fact. Just so is it to-day, a mongrel population, embracing at the very least twenty-five nationalities.

It is in this town that the Young Women's Christian Association has just started a new branch of its work. Club rooms (opened in March) have been rented in the centre of the town, and on all sides it can be seen that there is much land to be possessed.

Among this very mixed population are to be found many English girls filling different positions, mostly working as governesses and nurses. Their environment is more often than not a most deteriorating one—truth is often non-existent, the principles of Christianity are unknown, and the whole standard of the household is at a low level. Some, by the slow deadening process of their every-day round, become dead to the real value of vital things; yet a great work is being done by many. Their little charges—Turks, Egyptians, Copts, Jews, Syrians, etc.—are receiving daily impressions of Christian thought and living that will surely leave their mark. To these workers the Association will stand for much. Often mentally and physically tired out with struggling against overwhelming difficulties in some unappreciative household, it means much to have a quiet rest, a read and a chat in the Club rooms, getting thereby a fresh glimpse of the true value of their work in the great movement of trying to uplift the girlhood of the world, and a fresh hold on the ONE for Whose sake the struggle is all so worth while.

A great need for these girls, that must soon be met, is an employment bureau, through the agency of which more healthy conditions of labour between employer and employed can be made.

Excellent work is being done by the "Union Internationale de la Jeune Fille," whose worker meets all the boats coming into the port. Last year 190 girls, of sixteen different nationalities, were met on arrival. Most of these were young Greek girls, and the majority of all the newcomers had come seeking positions as domestic servants.

Very great reforms have been made within the last few years as regards the importation of Greek girls. The new rule, making it necessary for every girl to get a permit before leaving her country, has considerably reduced the

number of arrivals, and, moreover, rendered it more difficult for all, except those with serious intentions, to leave their country.

The shops here are full of young Austrians, Italians, Jewesses, Maltese, very many of whom have passed through the Scotch Mission school. The fact that there has been, up to the present, no Government school for girls in Alexandria has given great opportunities to the two large and well-worked mission schools run in connection with the Scotch and the American Churches.

A converted Jewess, in connection with the former Church is making great efforts to gather together her young sisters on Sunday afternoons (the Jewish population numbers over 14,000), and there is quite a flourishing guild of past students of the school worked by the wife of the Scotch minister.

The American Mission school has over 200 girls in attendance, the majority being of the Greek Orthodox and Coptic faith. These, in most cases, marry after leaving school. They leave with a good knowledge of English and of the Bible; but, for the want of someone to visit in all these families and keep alive the teaching of the Mission, many slip away and are lost sight of. Here, indeed, is a big sphere of fruitful work for the Association to tackle in the near future, for it is quite impossible for the hardly-worked staff of either mission to attempt it.

Good schools for girls have been built by both the Italian and Greek communities, and the many convent schools provide education for large numbers of girls of all nationalities.

Before all this growing band of young girls, increasing year by year, there lies but little in the way of any helpful vocation. Those earning a living drift mostly into the shops, a few work at the telephone, and a very few enter the tobacco factories, but the majority wait at home for marriage. It would seem that there are no openings as yet for nurses or teachers. The Catholic sisters largely supply the first need, and most of the teachers are brought in from other countries. There is nothing, therefore, to keep up their aim, nothing to stimulate ambition, to widen their mental horizon, or to remove their many limitations for service. The Coptic girl rarely takes up work at all—it savours of slavery. Great reforms are being attempted in

Cairo by opening free industrial schools for them, but nothing at present is being done here.

Many of these needs would be splendidly met by the formation of some training centre, where the more active spirits at least would be given a chance in some measure of fitting themselves for the responsibility and dignity of life, creating standards and ideals for a younger generation. This would be a great achievement and there are open doors.

Reviews of Books.

The Woman's Movement. By ZOË FAIRFIELD. Price 3d.
Introductory Studies on the Woman's Movement. Price 2d.
Published by the Student Christian Movement, 93, Chancery Lane, London, W.C. 1913

These leaflets, which are complementary the one to the other, cannot fail to interest many of those who are at the opening of careers of Christian social service, who realize something of the facts as they are in woman's life to-day, and have determined, God willing, to leave the world better than they find it, Perhaps the experienced worker will wonder, especially at her first reading. that such a vast range of problems is touched upon. To anyone in the hard detailed work of social investigation the writer's pen has an almost reckless sweep. However, she frankly states that no attempt is made to deal in detail with the questions raised nor to answer them. The aim of the studies is "to show the variety and the fundamental nature of the issues which are involved in the Woman's Movement, the relation of parts to the whole and the bearing of one question to the other." From this standpoint they are welcome, and one may perhaps hope that as the outline studies on foreign missionary subjects, which were published some years ago by the Student Christian Movement, have led on to more intensive study textbooks, so this new departure may be followed by more detailed treatment of special problems. In any case the juxtaposition of the modern perplexities of woman and the Christian ideal for her is timely, and we would wish the studies a wide and resultful circulation.

Foreign Missions and the Woman's Movement in the West. By RUTH ROUSE. Reprinted from *The International Review of Missions.* 100, Prince's Street, Edinburgh. 1913. Price, 3d. post free. 2s. per dozen.

This paper contributed by Miss Ruth Rouse, the travelling secretary among women students of the World Student Christian Federation, to *The International Review of Missions* for January, 1913, is an appeal to foreign missionaries to take fuller cognisance of the Woman's Movement in the West, no modern phenomena being more significant in its relation the foreign missionary cause. The writer's study of the main characteristics of the movement testify to a wide acquaintance with its leaders and the various directions in which it is seeking to advance women's interests, while her study of the spiritual forces behind the movement is profoundly interesting. She boldly includes "the curious phenomenon of militancy" in her apology, pleading that it is but an "unpleasant by-product," and insists on the fact

that "the Woman's Movement is a strongly moral movement, and that in the sense of Christian morality." The argument in favour of a greater measure of interest on the part of foreign missionaries because "the moral nerve of the Woman's Movement is one of its closest links with the foreign missionary cause" will be interesting to the leaders of the movement. For as well as a lack of sympathy in certain circles towards their work because of its so-called "secular" character, is there not too often deplorable ignorance on their part as to the world-wide nature of the Woman question and the way it arises on the mission field as the direct result of evangelistic mission work? The world aspect of the Suffrage Question and the White Slave Traffic, which is coming home to us, needs to be supplemented by the study of other social problems in their world application. Women social reformers used to realize and remind themselves frequently of the fact that the day is past for the departmental treatment of "home" and "foreign" problems. This leaflet is therefore to be commended to the attention of social workers in the West as heartily as to all foreign women missionaries.—E.I.M.B.

The Social Message of Jesus. By Professor EDWARD S. PARSONS. Published by the National Board of the Young Women's Christian Association, 600, Lexington Avenue, New York. Second edition. 1912. Price, .

This course of twelve lessons contains plain, constructive teaching on Jesus' attitude towards the social problems of His time, and shows that He had a message not only for that generation but for every generation, including our own. While fully agreeing with those who claim that the personal message is the fundamental characteristic of our Lord's teaching, the writer would impress upon the Bible student that Jesus' personal teaching turned all the time in the direction of the relation of individuals in social life. "These two aspects of Jesus' message are two sides of the same shield; both are needed to give the complete significance of His word to men." The lessons on Jesus' teaching concerning the family, the rich and the poor, are especially definite and practical, and while the book itself is adapted to the use, rather, of the educated reader than the majority of the members in our Association Bible classes, its teaching will bear translation into the most popular language, and, without doubt, prove an inspiration to many lives. Certain references are made to American writers, whose works may not be available to a number of Association secretaries and leaders, but the supreme object of the book is to stimulate the study of the Bible as such, and this will be found to be very successfully attained.

Christ and Civilization. A Survey of the Influence of the Christian Religion upon the Course of Civilization. Edited by the Rev. J. B. PATON, D.D., Sir PERCY W. BUNTING, M.A., and the Rev. A. G. GARVIE, D.D. Published by the National Council of Evangelical Free Churches. London. Second edition. 1912. Price, 5s. net.

To anyone planning a series of classes on the lines of Professor Parson's above-mentioned book this symposium will be especially helpful as a course of preliminary study, for it is a number of essays written by expert scholars in the Free Churches of Great Britain on the historical background, the actual content and the subsequent application of the social message of Jesus. Like "Foundations,"* that other symposium, which is at present occupying the attention of so many thinking people in the English-speaking world, "Christ and Civilization" is distinctly contemporary in its outlook. While several of the contributors to its pages are well known in the domain of theological and

* "Foundations. A Statement of Christian Belief in Terms of Modern Thought by Seven Oxford Men. Published by Macmillan & Co. London. 1912. Price, 10s. 6d. net.

historical research, their aim is, above all, practical, and they do not so much investigate the social problem as face it, and face it with the fact of Christ. "It is pre-supposed that the problem is in the last resort spiritual," and being held to be such it is treated as a call to the Christian powers of the nation. As in all books of the kind, the style is necessarily lacking in uniformity; but the symposium has been carefully edited, so that there is no repetition, and the very differences in style, in some sort, increase the interest of the papers; moreover, one doubts whether such a living book could have been compiled by one writer, and cover such a long historical process as is here brought under review by the expedient of calling upon specialists.

After an introduction on "The Modern Social Problem," which is by the Warden of one of the large settlements in the South of London, and which is somewhat exclusively British in its point of view, there is a treatment of "Social Ideals in the Old Testament" and then of "The Christian Ideal Revealed in Jesus" by former colleagues on the staff of New College, London. Chapters III.–VI. deal with the Church in the Roman Empire: its expansion and influence. One of the most interesting studies is that of "The influence of the Church on the Social and Ethical Development of the Middle Ages," by the Rev. H. B. Workman, D.Litt. He apologises for a "most cursory examination," but the popular mind will readily accept the apology in return for his vivid summary. In Chapter VIII., on "The Social Principles and Effects of the Reformation," the social teaching of Luther, Calvin and Knox are compared in some detail, but the treatment of the indirect effects of the Reformation on Social Progress in the second half of the essay is more suggestive. In particular, many of the factors in our social problem to-day are shown to have their origin in that period. The middle classes arose then as well as many of our modern social ideals. Chapter XI. is by the Rev. Jas. S. Dennis, D.D., the author of "Christian Missions and Social Progress," and contains much information upon the actual social development of Christianity in mission lands. "History," he maintains, "is repeating itself. The Old Testament dispensation as a school of national life finds, in a measure, its counterpart in the activities of modern missions among existing nations." (P. 470.) The awakening of China, the progress of Japan, the development of Korea, the evolution of a new India, the establishment of constitutional government in Turkey, can never be historically treated without giving a large meed of credit to missions. (P. 474.) And so, on laying down this book, the reader once more realizes how actually the spirit of Jesus Christ is at work in modern civilization. There is a real succession of apostles across the ages; and the reader leaves the summary of their labours with faith strengthened in the ultimate triumph of their Lord and ours, despite even the most heart-breaking problems and practical difficulties of this or any age.—E.I.M.B.

The Tea-shop Girl. By BARBARA DRAKE. Published by the Women's Industrial Council, 7, John Street, Adelphi, Strand, W.C. 1913. Price, 6d.

This interesting pamphlet by Miss Barbara Drake is the report of an enquiry undertaken by the Investigation Committee of the Women's Industrial Council, and sets forth with impartiality the advantages and the drawbacks of this popular employment, more especially in London. The tea-shop girl is found to be recruited from various classes: shop assistants, daughters of tradesmen, actresses, domestic servants, and even factory girls. The hours are long and the work arduous, while the average pay, even including tips and commissions, is such, that only those girls who live at home can manage to live upon it without great hardship. For it is only in a few smart city tea-rooms that a waitress's pay reaches its "maximum figure of £1 or a little over. An average of 15s. net is a first class wage. A more common sum, after the usual 1s. 6d. deduction for the mid-day meal, in 12s.; and many

adult waitresses earn less." In considering the value of this wage it must be remembered that "the personal expenses of the waitress under any circumstances are heavy; and every condition of her employment stimulates an appetite for pleasure." By far the greater number of the girls marry, and some marry well; but there is a pathetic reference to the waitress "who misses her vocation to marry," and who, no longer young, finds an increasing difficulty in obtaining a living wage. "In conclusion" the writer states, "the need for reform in the tea-shop trade may be resumed in the formula, which in one degree or another, applies to every woman's trade, low wages and long hours." From time to time an effort has been made to organize a trade union of tea-shop employées. The experiment, however, has hitherto met with little or no success. For as long as the main attraction of employment in the tea-shop is the opportunity which it offers of marriage, the inevitable young man will remain a more serious preoccupation to the tea-shop employée than any economic or other consideration of her trade. The waitress, moreover, is as sensitive as a schoolboy to the public opinion of her caste; and the trade union, for the moment, is not good form."—A.M.K.

A Bibliography for Missionary Students. Edited by H. W. WEITBRECHT, Ph.D., D.D., Secretary of the Board of Study for the Preparation of Missionaries. Published by Oliphant, Anderson, & Ferrier. 1913. Price, 1s. net.

This is a manual published by the instructions of the Continuation Committee of the World Missionary Conference, held at Edinburgh in 1910, and suggests the books that will give English readers an introduction to any branch of special missionary study. The editor states that the Board of Study found existing complications of the kind to be very few, and accordingly this manual has been prepared as essential to the work of missionary preparation. It is divided into seven sections: Missions, Phonetics, Languages, Religions, Geography and Anthropology, Educational Outlines (Teaching Methods and Psychology), and Elementary Medicine. Some idea of its scope may be gathered from the fact that the one section "Religions" mentions about 500 books; the classification, however, is so careful, and the brief descriptions appended to each book are so apt, that anyone may easily trace a special subject. We note that old books are not excluded where they are of value, as in the case of early biographies, but in such a rapidly developing subject as Comparative Religion the list is confined to quite recent works. For reasons stated in the preface, Continental works are sparingly mentioned, but it is pointed out that in many branches of missionary study a knowledge of French and German is essential to those who wish to consult the best authorities. Also due reference is made to the excellent "Neuer Wegweiser durch die deutsche Missionsliteratur" by E. Strümpfel (published by Martin Warneck, Berlin. 1908. M. 0.60), for readers of German in particular.—A. McL.

BOOKS RECEIVED.

This notice does not preclude a review in a Subsequent issue).

Missionary Heroines in Many Lands. By E. C. DAWSON, M.A. Published by Seeley, Service & Co., 38, Great Russell Street. London. 1912. Price, 5s.

Christian Ethics and Social Progress. By the Rev. J. WILSON HARPER, D.D. Published by Jas. Nisbet & Co. London. 1912. Price, 5s. net.

A Turkish Woman's European Impressions. By ZEYNEB HANOUM. Published by Seeley, Service & Co. London. Price, 6s. net.

Association and General News.

THE PRESENT NEED OF SECRETARIES UNDER THE WORLD'S YOUNG WOMEN'S CHRISTIAN ASSOCIATION COMMITTEE.—At the present time the Association movement is extending so rapidly and has gained such firm hold upon the cities where it has been already established, that the World's Young Women's Christian Association Executive Committee is receiving a constant stream of applications for secretaries in Mission Lands. At one meeting of the Committee during May appeals were laid on the table for twenty-one secretaries for India during the next eighteen months to maintain the work actually going on, for eight secretaries for China by the autumn of this year to occupy posts urgently awaiting them, and for seven secretaries for South Africa and two for Egypt as soon as possible. In due course the appeals were forwarded to the Foreign Departments of the Associations in Great Britain and Ireland, the United States, Canada, and Australasia, but at the same time it was resolved to lay the need for these workers upon the hearts of as many friends and supporters of Association work as possible. The enclosed folder has been printed, and it is hoped that every reader of "THE WOMEN'S INTERNATIONAL QUARTERLY" who receives it will study it and pass it on to some possible candidate. Further copies will be gladly forwarded post free from the World's Young Women's Christian Association Office, 26, George Street, Hanover Square, London, W.

FOOCHOW AS A STUDENT CENTRE.—"Easter Week," 1913, in Foochow City will not be soon forgotten by her student citizens. It was marked by a visit from Mr. Sherwood Eddy, whose work in India is well known in the student world, and who has been making a tour of late through the principal student centres of China. We had heard great things of his splendid opportunities in Peking, Tientsin, Nanking, Shanghai, and Canton, and for two and a-half months preparations had been in train for his work in this great city. An executive committee was formed consisting of 14 Chinese Christians and three foreigners (one from each of the Missions working here) and 96 workers were enlisted to act as ushers during the campaign and to do personal work afterwards. No pains were spared to make the meeting a success. The Chairman was a student from the Methodist Anglo-Chinese College, and under him the 96 workers—8 captains, each commanding 12 lieutenants—worked with a will. The Chekiang Club, the largest Chinese hall in the city, was hired, and here the workers spent most of their time, some 60 of them sleeping on the premises during the days of meeting.

With Mr. Eddy came Professor Robertson, whose part it was to give admirable lectures on "Wireless Telegraphy," and by this means largely advertised Eddy's meetings. Both men worked in together, Robertson often lecturing to the overflow, and between them some 30,000 attendances were recorded, an average of 5,000 a day.

Though one cannot judge of results by statistics, yet it is a significant fact that 1,756 young men signed a card promising (1) to join a Bible class and study the four Gospels, (2) to pray daily as far as they have knowledge of prayer, (3) as the Truth comes to them, to follow it. A special meeting was held for women students, some 1,000 from Government Schools being present, and of these over 500 signed a similar card. Girls from the Mission Schools also received a real uplift from the words of this burning servant of God, for such one cannot but feel him to be.

The men and women were in no way urged to sign, and the difficulties and inevitable need of courage were clearly put before them. They now stand in great need of Christian students to teach them, and build them up in the Faith, and Bible classes are already being organized among them. They have seen

a glimpse of Christ as the Saviour of their country, and they need our prayers that the vision may not pass from them.

Mr. Eddy himself told me that his visit to Foochow was the climax of his time in China. He says that Foochow, in his opinion, stands only second to Peking as a student centre, and that in no other city has he found such thorough preparation for his meetings, and consequently such an extraordinary opportunity. In four days he had as many enquiries in Foochow as he and Dr. Mott had during a similar tour in all India."—DOROTHY STUBBS, C.M.S. Girls' School, Foochow. *April 8th, 1913.*

ASSOCIATION PROGRESS AT SHANGHAI.—At the close of 1912 Miss Grace L. Coppock, the General Secretary of the Shanghai Young Women's Christian Association, wrote: "During the days of the Revolution in China the question on a good many lips was, 'What result will this change have on mission work?' Surely, as far as the Young Women's Christian Association is concerned, our opportunities for service have been doubled. We find, to an increased degree, our members feeling that what needs are present among Chinese women are there to be met by the Chinese, and that since this is a Chinese organization, they should bear the large responsibility of it.

Educational Work.

"Each department has grown during the year, and new interest is shown in all branches of the work. For two years we have been realizing the possibilities of educational work through the Association, but could do very little, because we had no one to give her time exclusively to that line of work. This autumn we have secured Miss Tsao as educational director, and we count this as one of the year's greatest blessings. Miss Tsao has studied in America at two different times—first, graduating from Cottey College, Missouri, and the second time studying at Wellesley College and Teachers' College, Columbia University, receiving her B.Sc. degree at the latter institution. There is probably no other Chinese woman so well fitted for educational work as Miss Tsao. Besides her splendid training for this line of work, Miss Tsao represents the finest type of Christian womanhood, embodying in her personality those qualities which we want to see the young women of China possess.

"There is no doubt but that the Association in Shanghai has a large piece of supplementary educational work to do. There are large numbers of young married women who desire to continue their studies along certain lines. Married women are not admitted to the mission schools, and even if they were they could scarcely find just what they want, since they must, in many cases, exercise oversight in their homes, and can spend only a portion of the day at study, so that classes must be arranged to suit their convenience if they are to be benefited by them. Then there are many young women who prefer being at home rather than in a boarding school, and these apply to the day classes in the Association for special work which they want. Some of these have Chinese tutors in their homes, and only come to the Association for English. During the past year we have had these classes only in the forenoon, and there have been twenty registrations. For the next year we have planned to offer courses in the afternoons as well as mornings, and will receive thirty young women. We are limited to this number because of lack of adequate room. We are offering such subjects as the Chinese classics, Chinese writing, history, physiology, botany, etc., English, and English literature.

"Apart from these regular classes, to which we can admit but a limited number, we have conducted a course of lectures, which reach a larger number. We have had a course of talks for mothers, particularly on food values and the care of the body, and several medical lectures, one very interesting one being on 'The Spread of Tuberculosis.'

"We have been very glad, too, that we could offer to the young women of Shanghai the opportunity of hearing lectures on such subjects as electricity, magnetism, air, germs, and aviation. All of these have been accompanied with ample demonstrations and have proved most acceptable. At the last lecture on aviation we had an audience of four hundred, mostly students, and deepest interest was manifested in the models of biplanes, monoplanes, and Zeppelin air-ships which were actually operated for them, and then later moving pictures, showing the real flying machines and airships in action. For the coming year we have arranged classes also in cooking and house decoration. It is our hope that we shall be able to supply any line of supplementary education which is needed in Shanghai.

"Miss Ting continues her marvellous work among the women, linking up the social and definitely religious work in a remarkable way. Saturday afternoon game days have come to be a popular feature in the Association. Sometimes it is tiddle-de-winks and sometimes musical chairs, but always there is good fun, and a reminder before the group breaks up of the Sunday service the following afternoon. . . .

Social Work.

. . . "During the year there have been weekly Bible classes in six of the non-Christian schools, ranging from seven to thirty-five weeks in length. The most interesting class has been held in the Women's Medical School. We have a large number of Cantonese women living in Shanghai, and one of our Board members, herself a Cantonese woman, during the latter half of the year has been leading a class for these women with a fine attendance and much enthusiasm shown.

Bible Study.

"It is most encouraging that the largest and best girls' school, in which a Bible class has been conducted, has so changed its attitude towards Christianity, that besides the Association Bible class, with a weekly attendance of twenty-five, two other classes have been organized by the school authorities. And this school, which has had no other touch with Christianity other than the Association, might now be classed as a Christian school. The principal, who was quite sceptical four years ago, when we began to call and seek to interest her, is now almost ready for Church membership. From the student Bible classes four have been baptized, and entered the Church during the year.

"We have never sought members in large numbers since our organization, four years ago, but the growth has been steady, and we have attempted to keep in touch with all. Owing to the prevalence of opium-smoking and concubinage many are excluded from membership, and all enter only by recommendation by someone known to the Association.

"It is gratifying to note that it is coming to be common in Shanghai to look to the Young Women's Christian Association to supply the things that women need. Sometimes it is the request to recommend out-of-town students to the best educational advantages in Shanghai; sometimes to furnish music lessons, or a class in Latin, German, or French. Again, it is suggested that the Association should open classes in the domestic arts to meet the need of those who wish to put foreign touches to their homes, and desire to decorate them artificially, or, perhaps, it is a class in fancy cooking that is desired. Not infrequently women come to seek assistance in finding employment. Already we have been asked whether the Association is not planning to take up the question of vocational training. . . .

Possibilities.

"There is much more demand upon the Association to furnish a social life for women here than at home, because they have next to no social life among themselves, so many of the better classes of women spend whole nights in gambling, and the Association is seeking to furnish wholesome entertainments and real enlivening interest for such women.

"One of the greatest difficulties we are facing now is lack of room. We cannot seat more than eighty in our hall, and fifteen is the largest number that can be managed in the gymnastic classes. For all our largest lectures and entertainments we have to rent the Young Men's Christian Association Hall, and our rooming accommodations are next to *nihil*. It is almost impossible to rent houses in Shanghai, so we are forced to begin the thought of a building of our own in the not distant future.

Points to Remember about the Shanghai Young Women's Christian Association.

"1. That this is an Association of Chinese women and for Chinese women.
"2. That it is managed by a Board of Directors of fourteen women, all but one of whom are Chinese.
"3. That the Chinese women feel that this Association is theirs, and are bearing the responsibility of it in a splendid way.
"4. That 893 women attended the Sunday services this year.
"5. That we had a total attendance of 6,177 at all Bible class sessions.
"6. That we had an average weekly attendance at Bible classes of 268 women.
"7. That 1,498 women enjoyed the social privileges of the Association.
"8. That 1,030 attended lectures.
"9. That our field is the women of Shanghai, and our efforts shall not be relaxed until we touch all."

NORTH CHINA.—Writing of her work during 1912, Miss Ruth Paxson, one of the American Secretaries of the National Young Women's Christian Association of China, says: "There are two bits of service which God gave me to do this past year which brought peculiar joy to me. One was a series of ten days' evangelistic meetings at the Methodist University in Peking. The meetings were primarily for the young men of the University and the girls of Mrs. Jowell's School. Of course, I had not sufficient knowledge of the language to speak in Chinese, but they assured me that the messages would not lose in helpfulness or power through interpretation, and it surely proved so. My interpreter was one of the Chinese teachers in the University, a very earnest Christian, who threw himself heart and soul into the meetings, and God wonderfully blessed and used our united work in giving the message. I spoke twice each day—at chapel in the morning, just to the young men, and in the church each evening to an audience of nearly five hundred, mostly students. I can never tell how inspiring it was to me personally to stand before those earnest, eager young men and women each evening, and what a joy and blessing it was to hear their testimonies and prayers. There were some very definite results in answer to the believing intercession of both teachers and fellow students. At the last chapel service, when the invitation was given to any who wished to do so to confess Christ, one of the Chinese teachers who had held out against it for years, rose before all the students and confessed Jesus Christ as his Saviour. The following Sunday he and two other teachers united with the Church. Even in the class-room, students stood up before their fellow students and confessed their sins and asked forgiveness of those whom they had wronged. Several young men decided to give their lives to God for Christian work. The worst, the most troublesome lad in school, who resisted the spirit of God for days, had his heart changed. I shall never forget the last night when I gave the final invitation for all who would unreservedly yield their lives to Jesus Christ, and would live to do His will, whatever it was or wherever it led them, as all but about twelve or fifteen in the room stood, some after very evident struggle. I believe the young men and women of China are ready, as never before, to hear of the Christ and to become His followers.

"The other service that brought me joy was a Bible class among the missionaries of Peitaiho. There seemed to be a very real hunger on the part of some of the missionaries for God's Word and for fellowship with one another in prayer, so they asked me to lead a Bible Study class. Fifty-two missionaries enrolled in it, and every Thursday afternoon for six weeks, no matter how hot it was, there was an average attendance of forty. Young and old were in the class—some girls whom I had known as college girls in America, and two dear women who had been in China over forty years. God did bless our fellowship over His Word together and strengthened us all for this year's work." . . . .

NEW DEVELOPMENTS AT TOKIO, JAPAN.—In a recent report Miss Matthew, the General Secretary of the Young Women's Christian Association at Tokio, says: "In the Young Women's Christian Association work, this past year has seen two new kinds of work started in Tokio. Just a year ago now, a young woman who was employed in one of the factories as matron of one of the dormitories, appealed to a friend of ours for something to be done for the girls in her factory. She was a Christian girl who was studying to be a teacher, and had to stop because of her mother's illness. Her family insisted afterwards upon her marriage with a man who was not a Christian, and only allowed her to escape this on her promise to take care of herself from that time on if she did not marry him. In deciding what to do to support herself, she chose this position of matron in a factory, thinking that in that way she could help someone else. As a result of her appeal, the Young Women's Christian Association, in connection with Colonel Yammuro, of the Salvation Army, has been able to start work in this factory. It is a spinning factory that employs 1,800 girls, all of whom live in its dormitories. They have four holidays a month, and on one of these we have a meeting. The factory has a fine large meeting-room with a platform and a good organ. Some of the Young Women's Christian Association girls have gone each time to sing, and Colonel Yammuro has spoken. Each time we have had hymns, prayer, and a most direct Christian talk. The first time we went not one of the factory girls would join us when we sang, but now they all seem to enjoy the hymns as much as we do. We had a Christmas meeting on the 11th of January. It seemed strange, even in Japan, to think of so many girls together knowing nothing of Christmas. Girls from one of the schools near here went to sing carols, and one of the Committee ladies sent her gramophone. We had a Christmas talk and each girl received a Christmas card. Those who were in the hospital had flowers. At this meeting at least 500 girls were present. . . . .

Factories.

. . . . "Another interesting new opening came also through a Christian girl. This girl had been in one of our Young Women's Christian Association Bible classes for about three years, and is a graduate of one of the highest schools here. A year ago she was very ill and was in the hospital for more than a hundred days. This was before she had finally decided to be a Christian, but later, after recovering, she was baptized. From that time her one thought has been how something could be done for the nurses. She said she used to see them get so tired and discouraged and cross, and used to hear their vapid conversation, and had seen them even cruel to the patients. She said she felt that something must be done to give them some fountain of happiness and love. It so happens that a woman on one of our Committees, who was for years a nurse, and who, during the Russo-Japanese War, was in charge of one of the hospital ships. She is a most earnest Christian, and for years has wanted to do something in an organized way for nurses, and so we gathered together people whom we knew were interested and had a meeting in our parlour to talk things over. There were nurses from five different hospitals, among them certain head nurses, and besides the doctor and the managers of two of the largest hospitals

Hospitals.

in the city. Everyone was sure of the need of the nurses—that something must be done to give them spiritual food and strength. In certain people's minds I'm sure that a nurses' club house and organization was very definitely pictured, but everything here has to move quietly, and as yet we have only two Bible classes, which meet on Sunday afternoon at our house. Also in one near-by hospital a most interesting thing has been done. The doctor who owns this hospital was present at the meeting of which I spoke. His hospital had burnt down down a few months before, and was then being rebuilt. He is not a Christian himself, but at that time he said that he felt strongly the need for something that would help his nurses, and that in his new hospital he was building a room on the third floor for the nurses to use, and that his plan was to ask the Young Women's Christian Association to come there and hold meetings. Yesterday I had a letter from him to say that the room was finished. They call it 'The Room of Religion.'" . . . .

THE THIRD BIENNIAL CONVENTION OF THE ASSOCIATION IN THE UNITED STATES was held at Richmond, Virginia, from April 9th to 15th, and was attended by 500 voting delegates and 350 visiting delegates, representing all parts of the field. Over and above these 850, there were probably 400 or 500 girls who came from colleges and cities for the week-end, and who did not register for the Convention proper. Rain fell plentifully during the week, but did not succeed in damping the enthusiasm with which the programme was carried through, and not even the worst downpour of all could keep several thousands of girls from attending the Sunday afternoon mass meeting.

The Association Monthly for May says that "probably the most distinct achievement of the Fourth Biennial Convention was its acceptance of the reports of the four commissions on (1) Social Morality from the Christian Standpoint; (2) Thrift and Efficiency; (3) Character Standards; and (4) The Training of Volunteer Workers."

The Commission on Social Morality "offers a programme adaptable to the simplest or most complex conditions of modern social life. It aims to add to the use of the lecture-method, and practical talks and discussions, and to develop the club system, already widely extended, for training in patriotism, community pride, probation of the young and unprotected, loyalty to home, friends, and companions. It hopes to inspire courage and clear-mindedness through love of the beautiful in art, music, poetry, biography, pageantry, folk-lore, and present-day manners and customs."

By accepting the report of the Commission on Thrift and Efficiency the Young Women's Christian Association has definitely undertaken the effort to help in the creation and up-building of saner standards of living, in direct application to the use of money, time and ability.

Briefly summarised, the Commission's purpose is to make life less difficult for women and girls and to prevent waste of many kinds by outlining and urging plans for definite preparation for life work in the home or in the business world, for the wiser use of money, and for the encouragement among women of systematic saving and investing.

From the Commission on Character Standards comes this after-comment: "Programmes for 'getting *things* done' are common enough. But a nation-wide programme for putting fibre into character standards among women of this generation, for clear-cutting ideals, for replacing irreverence with reverence that goes deep, indifference with eager enthusiasm even to the point of self enlistment in real service—such a conception thrills with its very daring. And to such a programme the Young Women's Christian Associations of the United States of America committed themselves recently in the Fourth Biennial Convention. When every young woman has come to know for herself the radiance of a life of vital faith in Jesus Christ and joyous allegiance to Him, not only as the Great Ideal, but as her own Friend and Saviour, then

the day will not be far off when 'The earth shall be filled with the glory of God as the waters cover the sea.'"

Lastly comes the interpretation of the fourth commission:

"The report of the Commission on The Training of Volunteer Workers is the result of a study made by fifty women appointed by the department of method of the National Board. This report is based on the replies to a questionnaire which was sent to one hundred and fifty Associations and individuals, and is divided into two parts; the first has to do with the training of volunteer workers in city, town and county Associations; the second part is concerned with the training of students, faculty, and others giving voluntary service in Associations, in schools, and colleges.

"The appointment of the Commission on The Training of Volunteer Workers was timely for several reasons. It was in line with the forward steps being taken by other organizations which are trying to reinforce their salaried staff with efficient, responsible volunteers. It is conservatively estimated that 30,000 women are giving service on Boards and Committees, and in various other ways in the Association, and in view of this constantly enlarging number of workers some methods of training are needed. The volunteer worker belongs to the community, and gives her allegiance to the Association, sometimes to the second and third generation. She is the continuous and permanent influence. Her work in the Association therefore needs to be conserved, and it can count for most when it is intelligently done, and where no effort is wanted."

A striking feature of the Convention was a Young Women's Christian Association Pageant held on the Saturday in the Richmond Horse Show Grounds. Of this Miss Picton-Turbervill, who, with Miss E. M. Tritton, represented the World's Young Women's Christian Association Committee at the Convention, wrote the following description to Committee friends in England:—

"About 900 girls took part, representing every phase of Association work. First a march past, led by one representing the spirit of the Association, a stately figure clothed in flowing robes, hundreds of college girls in caps and gowns, girls from the country in soft Liberty green. The place was crowded, two or three thousand being present, and the whole thing was beautifully done, taking an hour and a half.

"Every phase of Association work and *play* was enacted, a band of factory girls from Cleveland, who had given up their holiday to come and take part, danced delightfully, the girls doing gymnastic exercises were so good, and at one time there was so much going on in the arena that one did not know where to look. I wish we could do something like it in England, for it was a beautiful object lesson."

NORTH-AMERICAN INDIAN ASSOCIATION WORK.—In *The Association Monthly* for March, 1913, there was an interesting account of the way in which several American College Associations in Kansas, Oregon and elsewhere have been taking Bible classes in the Indian schools in their neighbourhood. The girls in the Indian School Association are divided into small group classes, each led by an Association girl from the neighbouring College. These leaders are taught in a normal class led by someone in close touch with the Indians and knowing their needs. "The criticism is sometimes made that the Indian girls would receive better instruction if they had older leaders, but although mistakes may be made and some of the teachers may be inexperienced, the Indian girls are receiving by this method the two things they need most—Bible teaching and a knowledge of what pure, true Christian girlhood and womanhood mean. They have also an opportunity for friendships with the splendid girls who are giving precious college time for this work. The college girls insist that they are receiving more than they give; one wonders if this is not true when one thinks of the training they are receiving not only from the

Bible teaching, but from learning to understand to some degree a primitive people and girls whose lives and manner of thought have been so different from theirs."

TRADE UNION OF DOMESTIC SERVANTS AT CLEVELAND, OHIO.—"An organization of domestic servants, some three thousand strong, has recently been formed at Cleveland, Ohio, by Mrs. Clara Reutzer, herself an ex-domestic servant. The new union claims considerable concessions for its members, among which are a working week of seventy hours, a minimum salary of £1 a week, an outing three afternoons a week of not less than three consecutive hours, and overtime for all work performed after 8 p.m., the sum thus earned being paid weekly. As the women enrolled in this union are thoroughly efficient servants, no difficulty is being experienced in securing situations where these concessions are granted, and a large number of mistresses have joined forces with their domestics in backing the new venture."—*The Standard*, May 7th, 1913.

CAIRO.—"No one who saw that very barely-furnished Club Room in the flat in Sharia Kasr-el-Nil at Christmas, 1902, would have ever guessed that the work would have grown to such dimensions in ten years. In those days 4 or 5 visitors a week to the Club was the average, and the boarding-house in the first six months of the work had only received 12 pensionnaires. Since then over 800 have lived in Connaught House, some making it their home for several years running, others being *en route* for a resident post. All varieties of occupations (and 16 nationalities)have been represented, as the following list shows:—Calisthenic teachers, children's nurses, dressmakers, Egyptologists, governesses, lady doctors (1), language teachers, ladies' maids, hairdressers, hospital nurses, missionaries, manicurists, school teachers, stenographers, secretaries, shop assistants.

"Keeping the religious objective of the Association well in view, the first activity to be started was the Bible class in January, 1903—just four weeks after taking possession of the flat. Such is the changing life in the East, that only three out of that band of members remain in Egypt to-day.

"As well as continuing a carefully-planned religious work, the Cairo Association has developed a far-reaching service through its *Employment Bureau*. During 1912 it has "dealt with 469 girls and women of 22 nationalities. These were:—

Austrians	130	Italians	42
English	106	Swiss	28
French	56	Greeks	15
Germans	52	Syrians	10

Hungarians, Armenians, Belgians, Jewesses, Russians, Danes, Algerians, Americans, Spaniards, Roumanians, Maltese, Slavonians, Turks and Soudanese have also been represented."

Changes in the Staff.—"After ten years spent in laying the foundations and building up the work in Cairo, Miss Margerison, the first Secretary of Connaught House, has gone on to pioneer Young Women's Christian Association work in Alexandria. Only those whose Cairene memories go back ten years can fully estimate and only time will show the strength and solidity of that work. We wish her and our sister branch all true success, and hope that there will always be a very strong link between Cairo and Alexandria, and that in time other branches may be developed in Egypt. Though the loss of Miss Margerison is keenly felt, we have been very fortunate in having Miss Miller as her successor, who, wtth Miss Harrison as a very able colleague, and Miss Paine as our efficient House Superintendent, have carried on and developed the work. Miss Miller comes to us after much experience of Association work, not only in England but also in South Africa, where she was a Secretary for five years."—Report, 1912-13.

CONGRÈS DES UNIONS CHRÉTIENNES DE JEUNES FILLES DE FRANCE, Mars 25 à Avril 1, 1913.—"Le Congrès des Unions Chrétiennes de jeunes filles qui s'est réuni à Nîmes a été si bienfaisant que tous ceux qui ont eu le privilège d'y assister en garderont un souvenir ineffaçable. "Chacune des journées a commencé par une réunion de prières qui a lieu, comme toutes les séances du Congrès, dans la belle et grande salle de l'Union de jeunes filles de Nîmes. Dire ce qu'ont été ces réunions, présidées par quelques-uns des pasteurs des églises évangéliques de Nîmes et par certains membres du Comité national, est chose impossible. Les âmes s'ouvraient à l'influence de l'esprit de Dieu et c'est sous cette influence qu'ont eu lieu les séances de discussion de la journée.

"Il serait long d'entrer dans le détail de chacune d'elles, mais il faut pourtant mentionner les rapports de la président, de la trésorière, de la secrétaire et celui de la secrétaire générale, Mlle. Wullschleger, qui laisse dans les Unions, qu'elle va quitter, un inoubliable souvenir.

"Il est à souhaiter que le rapport de Mme. Arnaud, de Bordeaux, soit publié. Il renferme des richesses pour toutes les présidentes d'Union. (Voir ce numéro-ci du "WOMEN'S INTERNATIONAL QUARTERLY," P. 219).

"Les études bibliques que Mlle. Rappard a faites ont été bien intéressantes et c'est cette partie-là de la Conférence qui a peut-être le plus vivement impressionné et ému l'auditoire nombreux des 300 déléguées, augmenté de la plupart des Unionistes de Nîmes. Enfin les soirées avec Mlles. Anne et Savary, M.M. Elie Gounelle, Thophel, Couve et Babut, ont été un moyen de consécration nouvelle au service du Maître pour plusieurs jeunes filles.

"Les Unions environnantes avaient envoyé une grande partie de leurs membres pour le dimanche qui a terminé la Conférence.

"M. Ponsoye donna le matin une prédication remarquable qui fut suivie d'un culte de Sainte Cène émouvant par le nombre des jeunes qui y prirent part. M. Breitenstein continua l'après-midi à exhorter la jeunesse à se donner à Dieu, et le soir, pour finir cette belle semaine de prières et d'action, M. Babut présida le 25me anniversaire de l'Union de Nîmes dont la présidente, aimée, parce qu'elle est la présidente aussi dévouée et qualifiée qu'il est possible de l'être, remercie celui qui 25 ans plus tôt avait fondé cette Union et qui avait la joie ce soir-là de présider la fête.

"L'impression profonde que laissa ce Congrès est surtout due à l'esprit d'amour, de bienveillance et de charité qu'on a senti constamment pendant ces journées.—"*La Femme*," *Avril*, 1913.

"STEAD" HOSTELS FOR WOMEN.—"At a meeting held in London on November 4th, it was agreed that a committee should be formed to perpetuate the memory of Mr. W. T. Stead's work by the erection of homes for women workers, to be called 'The Stead Hostels.' The proposition has received immediate support, and Her Majesty Queen Alexandra has given a donation of £100. It has now been decided to seek the approval and financial support of the public for the foundation of such lodging-homes for women. The need is pressing, for increasing numbers of women seek employment in large towns. Those in charge of labour exchanges testify that they often do not know of suitable lodgings for women for whom work is waiting. It is desired that a fund shall be raised, so that no large town shall be without at least one such hostel. Loans or grants will not be given until careful inquiry has been made as to the local need for hostels, and assurances of local support and effective supervision in the future are forthcoming.

"The first hostel is being arranged for in London; but as Mr. Stead's work was international, and the need is also international, it is hoped that 'Stead Hostels' will be erected to his memory in many countries."—*The Times*, March 6th, 1913.

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